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What the College Has Done for the Church

By BERNARD J. MULDER

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OME FORTY or more years ago a speaker was asked to address the Christian Associations of a church-controlled University. In reply to the question: "What shall I talk about?" the answer was—"It doesn't matter much, just so it's not religion." Ten years later another speaker of wide repute was to appear before the student body of a state University. His question was the same: "What would you like me to talk about?" The answer was also the same—"Anything, so it isn't religion." But ten years later to the same question from the same speaker at the same University, the reply rang out—"Anything, just so it is religion!"

The truth of the last exclamation is ably substantiated by Dr. Merrimon Cuninggim, Professor of Religion in Pomona College, in his 1947 book, *The College Seeks Religion*. His thesis is that "secularization is past and that administrative responsibility for religion is increasingly becoming recognized." Professor Clarence P. Shedd of the Yale Divinity School writing in 1940 on "Religion in the Colleges" said: "Perhaps the most encouraging factor in the college religious scene is the growing sense of responsibility on the part of college administrators for integrating religion with the whole work of higher education." This does not mean to say

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that all colleges had thrown religion out of the back door at the turn of the century. Indeed, many colleges, particularly those closely related to their several churches, consistently recognized both their privileges and their obligations, thus laying the foundations for the resurgence of religion on American campuses. Many remained true to the dictum of Dean H. E. Haukes of Columbia when he said: "It is the duty of the college to develop the whole man, social, intellectual, aesthetic and religious. An education which does not accomplish this fails in so far as it falls short of the ideal."

We may well be reminded that from the first years of American colonization to the industrial revolution the maintenance of colleges was looked upon almost without exception as an organic function of the Church. A universally accepted fact in early American life was that education without religion or religion without education was self-contradictory. The one implied the other. The outstanding colleges and universities of today were established during that period. Their charters carried statements which may be called "religious purposes clauses." Harvard began in 1636 out of a "dread to leave an illiterate ministry to the churches." The charter of William and Mary declared that Virginians had "souls to save as well as their English countrymen." Dartmouth's establishing charter declared that its foundations were laid "for the purpose of the spread of the Redeemer's kingdom." Indeed, the desire for a trained clergy and a literate congregation led to the founding of most of America's first colleges. Of the 119 so founded, 104 received support from the Church.

Since then, and through all our history, the Church has continued to establish colleges. There were times when many questions were asked. When the industrial revolution came, basic changes in production and manufacturing turned the home from a complete and often self-sustaining unit to a small fraction of a unit in a developing economic machine. Specialized education became popular and, probably necessary. The church college, with its emphasis upon classical learning, fell into disfavor and the trek to the specialized public school system was on. People began to question both the need and the benefits of the church school. Was it to be the end of the day?

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Without doubt the sun would have gone down on the church colleges had it not been for the staunch refusal of church people to accept the belief that church colleges were no longer needed. Many felt that even as our democracy would soon collapse without our great public colleges and universities, so the church would disintegrate without her colleges of higher learning. Dr. Robinson argued that "the Church College is a function of the Kingdom of God dedicated to the interpretation of culture in terms of the general truths of the Christian religion." Dr. Mackay, President of Princeton Seminary, said that it is the function of the church college to "express all the cultural implications of the doctrine of the Sovereignty of God." And Dr. Henry Sweets agrees that "the Christian College is committed to an objective in which religion occupies a central place, becomes a dynamic instead of an interesting thing to study, and gives unity and meaning to life."

In this spirit the Protestant Church in this land today directs the affairs of some 775 two and four year colleges, while our Roman Catholic brethren have 220. My own Alma Mater, Hope College in Holland, Michigan, began in this way. In 1847 a party of religious immigrants from the Netherlands under the leadership of Dr. Albertus C. Van Raalte settled on the shores of Black Lake in Michigan. In 1848 the General Synod of the Reformed Church in America with which the group had affiliated urged that "an institution of high order for classical and theological instruction . . . be established." In 1855 an Academy began, and when Principal Walter T. Taylor made his first report to the Synod, Dr. Van Raalte appended a statement containing this sentence, "This is my anchor of hope for this people in the future." This statement, as simple as it is felicitous, gave the name Hope College to the Academy when it expanded into collegiate work in 1862, and led to the selection of the anchor as its seal. More than one-half of the total present ministry of the Reformed Church in America have graduated from the halls of Hope, as well as missionaries in India, China, Arabia, Japan and Africa. More than a hundred Doctors of Philosophy in the Arts and Sciences teach in the schools of the nations. Doctors of Medicine and Dentistry and Doctors of the Mind perform the healing arts, and hundreds of gracious graduates teach the children of the land or preside over the hearth fires of manse and

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home. And what shall we say more? Only this—the story can be told and told again for every church-related college in the land. The College, which has been simply defined as "a group of Christian scholars who came together to share their knowledge with students," is the child of the Church. What has this child, now grown to manhood, but in a very peculiar way still dependent upon the Mother for its life, done for the Church? Does the Church need the College?

I

To begin with, the Church needs the College because the College gives the Church her leadership. Perhaps this is a trite statement. But we need to remind the Church that in this hour when she maintains her child in poverty, it is axiomatic that any denomination's clerical leadership can be maintained only by a College closely connected with the denomination in question. Seventeen years ago Dr. Edward Everett Rall, now emeritus, but then President of North Central College in Naperville, Illinois, said: "The Church must maintain colleges and seminaries if it is itself to survive. From college and seminary come the leaders of the Church of the future. Ministers and missionaries, Christian teachers and other leaders are recruited and are trained in the Christian college. Statistics show that eight out of ten preachers come from the church schools. Colleges and seminaries are costly to maintain, but the real question is not 'Can the Church afford to maintain its schools?' but 'Can the Church afford *not* to maintain its schools?' A Church without schools is as a house without foundations; as a tree without roots,—it cannot long survive."

A case in point is the three-year-old discussion of the merger of the two Seminaries of my denomination—New Brunswick, the oldest school for theological instruction in America, located in New Brunswick, N. J., and Western Seminary, at Holland, Michigan. The second was established when Dutch immigration rapidly developed our Church in the Middle West, and there was demand for some preaching in the Holland tongue and means of communication were much slower. But all of these have long since dis-

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appeared. Why then these two schools in a small Communion? The matter was of public concern, occupied the attention of our Board of Education on several occasions and became a question of the General Synod. Finally, after prolonged consultation and study, the Board recommended the following to the General Synod: "We have come to the conclusion that the union of the Seminaries would result in losses to the welfare of the Church which would far outweigh possible financial and other gains. These schools are focal centers in strong geographical sections of the denomination. Churches in the areas served would be greatly weakened, and opportunities for student preaching would be greatly lessened. Financial gains from consolidation might over a long period of time be lost because of the decreasing cultivation and stimulation of the churches." The example illustrates my point. Many alumni frankly said that our Eastern church would die if the Seminary disappeared.

Missionaries for the Foreign Field, too, have come from the halls of the church-related school. The words of a Foreign Board Secretary uttered twenty years ago are still true: "Were it not for our denominational colleges, our Boards of Foreign Missions would be bereft indeed, not only as to supply of material, but as to the high quality of that supply." Dr. F. M. Potter of our Foreign Board said a few days ago, "Ninety per cent of our men and women come from our own schools." Episcopal headquarters in New York City said that ninety per cent of their clergy abroad were trained in their colleges. The Baptists had no immediate check, the Lutherans said "from sixty to seventy-five per cent. Is it not significant that when Jerome Beatty toured the world for *Reader's Digest* to discover and write about interesting Americans abroad, he should select, among others, missionaries developed in small colleges—Dr. Ida Scudder, Dr. John Van Ess, Dr. Paul Harrison. I stumped all over Michigan, Illinois and Wisconsin organizing our Youth Fellowship with Van Ess—scholar, writer of books, for forty years a teacher of boys in Basrah, advisor to Kings and governments. Paul Harrison lived in my home for a week in Pella, Iowa. One day I introduced him to a surgeon friend of mine. Soon they were deep in the mysteries of spinal anesthesia for operative hernia, in language far beyond my ken. Meeting my friend later,

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he said, "What a fool that Harrison is. With his skill and knowledge he could command in a single surgical fee what his church gives him for a whole year." Yes, a fool, for God's sake and His brown people in Arabia.

The day is also here when we no longer speak of "full-time Christian service" and mean by it a minister or a missionary. When that concept obtained, the layman was wont to relegate the task of building a Christian world to the professionally trained man and woman. But our vision has enlarged. The college gives to the Church today people in positions of leadership in the professions, in business, in the laboring world, in government, who realize that they have a call to "full-time Christian service" equally with the minister. Such young people, endued with a Christian philosophy of life go out into all the pursuits of life with the dominant purpose of transforming them and reshaping them into Christian patterns. A young man I know went from a church school to the halls of a great medical school. There he assisted in setting up a Medical Christian Fellowship. Regularly they met for prayer and discussion of the art of ministering to the sick. Those who joined resolved that they would serve humanity in the Christian spirit. At home, in the office, in the workshop and the kitchen we find them today, these sons and daughters of church-related schools, living in the high resolve "that the bells on the horses and the kettles in the kitchen shall be holiness unto God."

II

Next, the Church College helps young men and women to acquire intellectual sanctions for their faith. The Church today, more than ever, needs people thus trained. *Faith* is a very common and at the same time a very difficult word. What does it mean? The best answer, in my judgment, is the Scriptural definition: "Now faith is the substance of things hoped for." However, not until the archaeologist discovered a centuries old lawyer's letter file did the meaning become entirely clear. The man with the spade noted in his reading that the long ago Egyptian barrister had used one certain word repeatedly. Philological study indicated that this same word had come into our English tongue in the

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word *substance* or *assurance*. Far back there it meant *title-deed*. Hence we read: "Now faith is the title-deed to things hoped for." When man is reduced to a chemical formula,—the drugstore component parts are worth a few dollars (some years ago it was thirty-three cents)—when the world is a cold machine, (I heard the late Clarence Darrow say that a man in the world was like a once wound seven day clock—it runs its allotted days and then is forever still), the Church needs men and women with this title-deed faith, a faith which has an undergirding intellectual support. The majority of our young people come out of our Christian homes with strong faith, but in many respects the faith of ignorance. The Christian College helps them then to discover that this faith is not "a superstitious survival, but a science built up from facts and principles as systematically developed and as intellectually compelling as any other science in the curriculum."

The criticism is often offered that a church-related college can only indoctrinate, it cannot educate in the real sense. What does the critic mean? If he mean that the college tends to pass along some of the narrowed shibboleths of certain sects or certain groups in all denominations, then he does not know the tenor of the schools related to the National Protestant Council on Higher Education. If he means that subjects, whether Bible or philosophy or ethics, are so taught that later they will not be examined or judged freely on their own merits, then the critic is completely uninformed on the nature and function of a Christian college. If, on the other hand, he means that the colleges seek to produce for life in and through the Church men and women who through an understood faith become socially useful, who have a vision of that order on earth which Jesus called the Kingdom of God, and who are solemnly committed through whatever service they render to make that order a reality, then the charge of indoctrination is gloriously true. The Christian College is founded on the conviction that in Christ Jesus we have a personalized revelation of God Himself. God has made His will and purpose known through His Son. A world that is sin-sick, war-torn, rife with ill-will, suspicion and hatred, socially completely topsy turvy, and diplomatically befuddled will be brought to a new day and order when the human race becomes indoctrinated with Christ.

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The first Reformation formal principle was "the Bible in the heart." Twenty-five years ago an aged man, stone-deaf, shared with me a fisherman's philosophy. We were ice-fishing together on Muskegon Lake, in Michigan—the parishioner and his very young minister. Said he, as he talked (the minister could not talk for, you remember, the old man was stone-deaf): "In studying the Bible, I read a few verses, close my eyes, rock gently, and try to let that Word of God sink deep down into my heart." Little did he realize that he but re-enunciated the first principle of our Protestant heritage, a heritage which has given us the "religion of the living mind." "Out of the heart are the issues of life," say the Scriptures. Dr. Oscar Blackwelder once said that "the College owes the Church-at-large a philosophy of life in keeping with historical Christianity but adequate to the demands of our day." This philosophy of life is not derived from science as such or from the study of ethics alone. Only the faith, deeply and rightly-understood, can bring together our ideals and the possibility of their being reached. This the College does. The late Calvin Coolidge, in a letter expressing his regret that he could not attend the inauguration of President Olds at Amherst, spoke of the College as "resisting disbelief, by teaching men what is right, and inspiring them with a firm faith in the realities of life." The well trained student begins to understand the spiritual meaning of the universe. He is led to feel that in his efforts to achieve order and goodness he is not alone. He is working together with God's spirit Who through all the ages has been striving towards the production of that which is noble and fine in a human being and in the world. Thus the church-related school safeguards the faith of its youth and gives to that faith intellectual sanction. The very word religion means a bond—uniting men to God and to all men everywhere not only, but also a bond which is the integrating principle of one's own personality. Such faith is not blind but intelligent and confident. A God-centered hypothesis is the very marrow of the life of a Christian College.

III

In the third place, the church-related college gives to the Church men and women of distinction in the field of liberal culture. In

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writing on the subject of teaching Christianity in our colleges for its cultural value, Professor Simons says: "Culture on its highest plane implies refinement and ability to live at ease and understanding in the most enlightened and cultivated surroundings. With these go a familiarity and appreciation of material environment, as well as the human one. A philosophical background with which to understand and appreciate knowledge and a trained mind to correlate and evaluate the facts and ideas are much more important for true culture than great knowledge. The world today needs men of intelligence, men who can think, not walking encyclopedias, not parrots repeating memorized facts."

It has been evident to all of us that the connotations in the word *culture* have varied with each age. In Medieval days the cultured man was a pious man, knew both Latin and logic, and could argue theology. In the modern age men say that scientific and technical knowledge are the distinguishing features of our cultural life. Witness the strength of the science departments even in the majority of our church-related schools and the relative ease with which scholarships are obtained towards graduate work in biology and chemistry. Heartening therefore is the present trend away from an over-plus of utilitarian electives and a beginning return to a full-rounded discipline and culture of the mind. The Christian college present to the Church a living union of Christ and culture, unifying the outcomes of the sciences and the arts within the science and art of life itself. The college prevents the over-emphasis of the material and economic aspects of education, and gives to the Church men and women who have been led to see unique opportunities for service.

In this respect the college is often well ahead of the churches. As Churches and sects we continue to break communities into traditional fragments, while for some years now American community life has moved into an entirely new phase of organization. Last December it was my privilege to be a part of a great conference on Christian Education and the Community under the auspices of the International Council of Religious Education and the Home Missions Council. In the May issue of this year's *International Journal* I reported in a 5000 word article the conclusions of the seven distinctive community groups now present in the American

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scene, all the way from the Rural Agricultural Community to the Metropolitan City. In all of these communities people are making desperate efforts to live together as neighbors and brothers; to climb to new levels of conduct and to claim for their children a new community life of mutuality, group sacrifice, and economic, cultural and social security wherein the child may learn the will of God from his teacher and his merchant as well as his minister. Three hundred and fifty delegates from all parts of the United States unanimously approved my suggestion that *fellowship* is a good word to describe community. Philologically, it comes from the noun *fee* and the verb clause *to lay side by side*. When those who live in city, town or country in a neighborly way lay their hearts and hopes, their fears and tears side by side, community is being formed.

Our colleges give to the community today a leadership of spiritual culture, men and women who have an understanding appreciation of the highest ideals of living together. Such ideals, achieved only with an intellectual effort, are interpreted in terms of the life and teachings of Jesus Christ. They are, however, not void of realism. College men see visions and dream dreams. They hitch their wagon to a star, but through wise counsel keep their feet on the ground. Christ-tinctured college men and women, remembering the utter humaneness of humanity do not change from idealists to cynics—those who have lost their faith in their own dreams—when life stacks smartly up against reality. Theirs is a Christian culture that lives with understanding in the midst of a community.

IV

Fourthly, the College gives to the Church people who are stout-hearted in social behavior and moral principle. And that is the Colleges' responsibility: to send out into the world young people not only with sound academic equipment, but also with riper, sounder, more steadfast Christian character. President Edward A. Fitzpatrick of Mount Mary College in Milwaukee said that the church-related college in its nature "directs its activities and its influence always to the character of the student; it feels that

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whatever other service it may render, it should produce on elite who will serve both God and country; it uses as its principal method the processes of intellectual training—not mere fact accumulations—and the cultivation of the intellectual virtues so that with increasing knowledge there goes increasing love."

In this way our schools create values, not things. Industries are judged by their tangible products, like automobiles, or bread, or mousetraps. Unfortunately men are often judged in this way, and in so doing the soul product is forgotten. Our colleges do not add to the tangible products of the state, yet they are in a very real sense producers. They produce the leadership in social behavior which both the Church and the State desperately need. By this means the range of service which the Church can and must render to the community is vastly increased: the preaching of the Gospel; the reconciliation of the great masses; the bringing of peace into industry; the moralization of business; the extirpation of social vice; the purification of politics and the simplification of life—indeed, the presentation of both the primary and secondary aspects of the Gospel everywhere, so that neighbors will be changed into brothers in Christ Jesus. Such leadership gives us a Church not indifferent to righteousness, social justice and all human welfare.

It is often said that we need better people, men and women of sound character to make a better world. Men grow on what they feed on, intellectually and spiritually. On what they feed determines what they believe. What they believe determines what they will do and how they will act. A distinguished Presbyterian clergyman recently left an important church to assume a modest position in a church-related college. Doing so, he said: "I wish, before it is too late, to return to that particular point in the Church's life that seems to me crucial for the future. The world today needs a strong Church. But that will not come until more highly trained men and women leave the colleges not indifferent to Christ's religion, consecrated lay and clerical servants of the Church." The Colleges give us men and women who, with Alfred Noyes

"Die to the little hatreds,
Die to greed,
Die to the old, ignoble selves we know. . ."

The small college is frequently deprecated. Many have said and

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continue to say that a young person must graduate from a large institution in order to be important. The last edition of *Who's Who* tells a different story. The majority of listees in this important volume are college graduates. The first volume, just fifty years ago, listed 54.4% as having gone to college. In this year's volume the figure has risen to 88.17%. Of course, the largest number come from universities and colleges of one thousand enrollment or more. But this is the important fact—those listed as coming from small schools, of three hundred or less enrollment, represent 5.14% of total current enrollment in these schools, while the larger number—from one thousand and over—are but 1.56% of the total current student body. The same relative percentage holds for those going to obtain the Master's and Doctor's degrees. The implications are significant. The fact that so large a percentage attain listing in *Who's Who*, in itself a reasonably reliable indication of noteworthy achievement or the attainment of high position in public life, favorably reflects on the educational worth of the smaller colleges. That institutions of three hundred or less, with correspondingly smaller plants and endowments can report almost four times as many *Who's Who* biographies per current student as the largest and richest educational institutions of the country, should be significant news to all interested in our smaller colleges and what they stand for in the American educational scene. We know that each stands for the development of character, of moral principle, and of Christian service.

There are two instances in ancient literature where mariners escaped destruction upon the rocky shores of the siren's home. The first tells how Ulysses filled the ears of his men with wax so that they might not hear the songs, and he lashed himself to the mast. In the other Orpheus played so sweetly that the Argonauts did not care to leave the ship. In this same way Christian habits and the music of Christian ideals are the surest security against the false standards and the impure principles of the outside world. If the Church now too will use her own special facilities to train Christian men and women, together we shall have done something worthwhile. As Mr. Marts says: "When religion and education assume full partnership, then mankind—unhappy, frightened man-

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kind—will inherit a world of marvelous beauty, a world which God longs that His children on earth should possess and enjoy."

V

Lastly, the College gives to the Church men and women who live Christ's law of service. The background for its enunciation is familiar. On the occasion of a supper the disciples, contrary to all custom and past experience, refused to wash one another's feet. I suppose they meant that such action betrayed subservience. Thereupon our Lord, having girded Himself with a towel, washed the feet of all of them, and then asked: Who is the more important personage at a dinner—the guest, or the waiter on the table? At once He answered his own question: "The guest, of course. But, remember, I am here as a waiter on tables." For that is the free rendering of His declaration, "I am among you as He that serveth." Service is a fundamental law of life, forever made implicit by the action and word of Jesus.

A number of years ago H. G. Wells wrote of the "five greatest men in the world." He said that in his judgment they were Aristotle, that scholar and philosopher of ancient Greece; Asoka, an emperor in the Middle Ages, whose dreams of peace transcend ours; Roger Bacon, that inimitable scholar and philosopher of the Elizabethan period in English history; Abraham Lincoln, often called the greatest American this land has produced and by one called "a man for the ages"; and Jesus of Nazareth. Wells called the last named the greatest. He was not prejudiced like I might be. For, so far as we can determine, Mr. Wells was not a Christian in the accepted sense of that term. He judged Jesus objectively in the light of the service which the latter had given to His day and generation, and the absolute obedience to that law by generations of His followers.

Once the French nation conducted a plebiscite on the question: Who is the greatest man in all France? As college students we voted too, and the answer was, Napoleon. But when the million of French votes were counted, Napoleon ran a very bad second and Louis Pasteur received the acclaim of his countrymen. Who struggled more for honor and place and power than Napoleon?

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Who cared less than Pasteur? The common sense of the French people decreed that he that serves the most shall be counted the greatest.

College people, including Faculties and Presidents, as well as Secretaries of Boards of Education and others, have a sure method of testing themselves. Let them ask: What are the standards of value? What are the motives for action? What are the capacities for fellowship?

In the spirit of this spiritual and universal law, the College has given to the Church men and women of faith who are informed, who have learned the business of living, men and women in whom the springs of personality have been released.

I have heard it said that five dollars worth of iron ore makes fifty dollars worth of pig iron. The pig iron will make five hundred dollars worth of steel rails for the railroad. The same steel rails will make five thousand dollars worth of knife blades, and the knife blades will make five hundred thousand dollars worth of watch springs. Bishop Chandler once said: "John Wesley took the pig iron Irish boy, Adam Clark, and made watch spring material out of him by educating him at Kingswood College." With Faculties composed of positively religious and scholarly members; with courses of study which make definite, adequate and important places for the teaching of religion and the work of the Church; and with a program of student activities which provides adequate opportunities for expressional experience in religion, the College takes the best raw material the Church can furnish, increases its value many times, and returns it to the Church in a constant and life-giving stream of intelligent faith and trained and consecrated leadership. There is no task of the Church more important and more rewarding than the adequate support of its own church-related schools.

Religion and Education

BY CHARLES H. WESLEY

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RELIGION and education have had close parallel relations in the history of the development of youth. In no phase of education has this relationship been more clearly indicated than in the realm of college, and yet, whatever may be said about the definitive objectives of the college of yesterday, it is evident to any observer that its purpose in terms of the relations of education with religion is not clearly conceived today. Any educator who undertakes to appraise the role of the college in American life cannot neglect the consideration of a religious frame of reference for higher education. For education without religion can become a barren philosophy and religion without education may be a blind superstition.

As basic factors for this discussion, I desire to direct attention to two passages in the Scriptures, which are revealing. One of these passages comes from the Epistle to the Romans, the Seventh Chapter, Twenty-fifth Verse: "*With the mind, I myself serve the law of God.*" A second passage comes from the Epistle to the Romans, the Tenth Chapter, and the Tenth Verse: "*For with the heart man believeth.*" These two passages referring to the mind and the heart indicate two outstanding factors in the development of a vital philosophy of life. The mind and the heart are often referred to as the intellect and the emotions. The terms, "mind" and "heart," have been used with liberal interpretations from the earliest period of the rise of human thought. Even in the ancient world, the mind was synonymous with the intellect, the reason, and the understanding. Subsequently, we have learned that the mind as a thing does not exist unless we think of it as the brain. We know that there are mental actions and reactions, mental functioning and mental behavior, all of which we may sum up as the

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mind. The heart was thought of, not as the muscular organ, which by its rhythmic pulsation maintains the circulation of the blood, but as the seat of the spiritual life and the basis of the emotional, personal self. The heart was regarded as so fundamental that it was said that out of the heart are the issues of life.

The mind and heart have been striving for dominance throughout the development of the human race. In early primitive life, the emotional life of man was given freer reign, mainly on account of the relatively retarded development of the intellectual life. A direct and purposeful effort has been made through the ages to subordinate the heart to the head. It has been said repeatedly that man's reason should control his life. Frequent mention has been made of the fact that the heart, as the seat of emotions, has led mankind into numerous mistakes and countless follies. The writer of the Proverbs has declared: "He that trusteth in his own heart is a fool, but whoso walketh wisely, he shall be delivered." Being the spring of our impulses, the heart alone was regarded as an untrustworthy guide toward permanent social results. Where man's passions have been aroused, it has often resulted in disasters for the community, particularly when the guidance of the intellect was absent. However, by the use of the mind, man has made his way out of the house of bondage into the house of freedom. In this progress, the intellect has been the real guide. It has given man power over his environment and over himself. Through it, he has harnessed the powers of nature to his chariot and now rides in it. He has found that without the use of the mind and its controls that he could easily be reduced to the level of the brute. It is not strange then that for the past two centuries the superiority of the mind has been generally admitted, and the heart has been subordinated to it.

Although there have been antagonisms between the mind and the heart, religion would blend the two and would claim the whole man, all of his actions, reactions, impulses, and the functionings of his mind and of his heart. The supreme admonition is: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul." Israel was urged: "To serve the Lord thy God with all thy heart and with all thy soul." The writer in the Proverbs calls upon the people to forget not the law of God and

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to let their hearts keep his Commandments. Paul, the writer of these passages previously referred to, and a scholar in his own right, emphasized the use of the mind and the heart, and he went a step further when he urged them, by the mercies of God to present also their "bodies, a living sacrifice wholly, acceptable unto God." The whole man is to be subjugated. Moreover, religion does not ask for a closed mind; it does not silence the questioner; it makes place for the doubter. It does not ask the man to give up his intellectual freedom. On the contrary, it demands the use of the mind. Isaiah, the prophet, cried aloud, "Come let us reason together."

These ancient admonitions and relationships have been followed in the development of education in America. The unity of the mind and heart were recognized by the founders of our colleges in the charters of our first colleges. There were nine colleges founded in colonial times and each of them pledged its allegiance to religion. It was the expressed desire of the founders of the first American college, Harvard in 1636. The motto of this college was: "Christ and the Church." The purpose of the founders of Yale College was stated as to educate youth "for public employments both in church and state." Columbia University, originally King's College, has over the entrance of its Earl Hall the words, "that religion and education may go hand in hand and character grow with knowledge." On the contrary, the University of Virginia, under the leadership of Thomas Jefferson, adopted an opposite point of view. Jefferson believed that religion was a personal matter and not a concern of organized culture. Christianity, therefore, was not permitted to enter the university's foundation as a purpose. Private colleges were also founded free from any church or religious control or dictation, and their main purpose was the education of youth for intellectual leadership. It was in this early period that a division in the aims of higher education began to manifest themselves, and the initial wedge developed between church and state in college education.

There are several factors and forces which are responsible for the decline of religion as a major factor in American education. These include the new American continent with its abundant natural resources, offering a challenge to the practical man; the division of Protestantism into numerous sects and the dominant control of

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Catholicism; the materialistic individualism of the nineteenth century; the rise of scientific thinking; the resistance of religious people to new ideas arising out of new conditions and social change; and the rise of a democracy which opposed authority and autocracy in religion as in politics.

I

Specifically, I desire to call attention to two great facts which have appeared to interfere with the unity of the interests of the mind and the heart, and to interfere with the traditional linkage of education with religion. The first is the growth of factors creating social change. Through the activity of the human mind within the past two centuries, we have been given a new physical world. In this development, the human mind has never been so active since the Renaissance. The searchlight of the mind has been flashed into every dark corner and has succeeded in turning the darkness into day. Men have been investigating, searching, seeking, and surveying. Through the mind, we have been digging at the roots of things and of men. Discoveries and inventions have revolutionized industry, changed our living conditions, our thinking, and our processes of working.

We see the evidences of the applications of the mind in factory life, industrial developments, urban expansion and technological change. Back of these external manifestations, there have been the thoughts of the pioneer workers in these areas.

Whenever a man uses his mind scientifically and finds some iron and coal, he may make engines, ships, and automobiles. Whenever a man puts his mind to work in a special objective and stumbles upon a quarry, he may leave it a city or build statuary which become things of beauty. When a man thinks, he may seize the secret of the radio, radar, the atom, television, the plastics and the synthetics—all and more when a man thinks. No part of the universe can be omitted from the searchlight of our minds. The heavens have been explored and our eyes have reached to the farthest stars. The stratosphere has been pierced by lighter than air carriers, the earth and the waters beneath the earth have been chartered and their secrets have become known. The sea and the

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sky are giving up their mysteries and are now becoming increasingly exploited by researchers. We have taken the natural elements of the earth and fashioned them through college and university research into instruments of destruction and opportunities for social betterment. An aspect of this change has been the rise of the level of general education and intelligence. The people are thinking now and using their minds continually in relation to their world and their fellows. The confidence of the people in religion and in religious leadership in the past has been based upon their respect for authority. In these days, authority has been challenged. This respect was also based upon high regard for a righteous leadership in the church. Some leaders today have been charged too often with failure in the cause of the people and the church, and their confidence has been shaken. The resulting cynicism has been accompanied by a skepticism which has grown out of the advancement of the general educational level of the people. They are no longer accepting without question the beliefs of the past, as fundamental as they have been to a Christian philosophy of life and a Christian standard of conduct. Unquestioning faith is not the way of the modern mind.

The Bible is now regarded differently from the way in which it was regarded some years ago. It was once thought that the Bible came to us directly from God, and that its words were dictated to its writers. But the time came when science seemed to call into question the Book, whose facts were once passed as absolute truths. The miracles which it contained were not those which could fit the current thought of our day and still be regarded as recurrent facts. However true they may have been in the period of their occurrence—the day of miracles—ours was the day of reality; and if miracles were to be performed, we must perform them. We could not hold our hands and lift our eyes toward the heavens and expect these miracles of past days to be performed for us.

Even though we might believe that Joshua could command the sun to stand still while the people of God gained the victory, its recurrence was a challenge to our scientific minds. His was the day of miracles but ours is the day of reality. We, therefore, had to make our own searchlights and turn the battlefield from night into day, hold back the sun, and make way for the people of God

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to gain the victory. Even though Elijah might be carried to the heavens in a chariot of fire, while onlookers gazed with wonder at the disappearing vehicle, we will regard that as a miracle; but we ourselves would have to make a chariot of fire, which we would call an airplane. It would take not one man, but many men into the heavens and for us this was a real feat of our invention. In the days of miracles, Jonah might be swallowed by a whale and taken into the depths of the sea, and brought back safely upon the land. But we would have to make our own whale, an instrument shaped like it, which we call a submarine, and it would take not one man, but many men into the depths of the sea and bring them back to land. We know we were living in a real world which called for hard work with the mind. The Bible has been making, in this new day of scientific thinking and work, a fresh appearance and a fresh appeal to mankind. It is still for us a guide to the fuller life, a light to our pathway, and an ever present help in the time of trouble.

As we face this old and new world, it is a sad commentary that many people who are educated are giving up their simple beliefs, and at the same time they have not been trained to understand that traits of character and goodness are fundamental in successful living. Now and then an educator lends his voice to an interpretation of his opinion of education which lends opposition to religious values. I recall a maxim by Robert M. Hutchins of the University of Chicago in his "No Friendly Voice," that "the object of a university is intellectual, not moral." It is paradoxical, however, that Dr. Hutchins should have such a barren estimate of the moral bases of intellectual discipline.

II

A second fact which has significance in the cooperation of the mind and the heart has been the separation of church and state. The American people were committed by the Constitution and its court interpretations to the principle of the separation of church and state. The founding fathers were determined that the European system of church and state should not develop in the democratic republic which they were establishing. With insight they saw that the in-

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terlocking of church and state by law enabled the state to interfere with the affairs of the church and the church to interfere with the affairs of the state. The First Amendment to the Constitution, therefore, said: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This dictum was planned to break the official functionings of the church with the state or the state with the church. The church was thus placed outside of the jurisdiction of the state and vice versa. The decision of the United States Supreme Court in the Dartmouth College Case in 1819 was of marked significance. The court declared that the New Hampshire Statute, the state statute which had changed the college charter without the consent of the Trustees and had brought the college under the supervision of the State Board of overseers, was void. The original contract of Dartmouth College was declared to be inviolate. This decision gave a guarantee to the freedom of the church and private bodies in the development of colleges, but it also encouraged the state to explore college education in its own right. The Fourteenth Amendment made the First Amendment applicable to the states which had already accepted through their own state constitutions the separation of church and state.

These limitations upon the state and the church have given rise to the application of the formula of separation of church and state, and case after case has been tried in the courts. How far the Supreme Court will continue to go in this matter is a question. In 1930 it declared that public funds could be used to buy textbooks for children in private and parochial schools, as well as public schools, if the text did not treat religious subject-matter. In 1947 the court decided that public funds could be used for the transportation of children by bus to private and parochial schools. The most recent decision was rendered in 1948 in the Case of *McCullom v. Board of Education of School District No. 71, Champaign, Illinois*, in which the Supreme Court declared by a vote of eight to one that "we find that the basic constitutional principles of absolute separation was violated when the state of Illinois, speaking through its Supreme Court, in sponsoring and effectively furthering religious beliefs by its educational arrangement."

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As a result of this history, we now know that this doctrine of separation does not mean that the state is opposed to or indifferent to religion, and we also know that it does not mean that church and state are to exist in water-tight compartments. Leaders who have championed this cause of separation have often faced the charge of being irreligious. Horace Mann of Massachusetts, a founder of Antioch College, led the fight to bar sectarian teachings from the public schools and in this way to prevent them from denominational disputes. His efforts were regarded by some as contributing to godlessness. However, we are fully aware today that it does not mean that the state does not recognize God and religious influence in education or in life. We know that it does mean that the church is the organized institution of religion and the state the organized institution of political and civic life, and that the two must be kept separate in functioning and in operation. All of our background indicates that there is to be no interlocking by law and action, as in the many centuries of Europe. Lord Bryce in his *American Commonwealth* states: "Half the wars of Europe, half the internal troubles that have vexed the European states have risen from theological differences or from rival claims of church and state." Struggles still continue in Europe over the wall of separation of church and state. Rumblings of the battles are carried on now in France, Belgium, Hungary, and other western European states, as statesmen attempt to save their governments and their schools from dominant control of selfish church leaders. The American solution is a unique one to the centuries' old problem and has been hailed by philosophers as a most significant advance in the modern era.

These two major social forces have caused education to neglect religion. The impact of science and the general level of education, together with the operation of the principle of the separation of church and state have brought disturbance to the educational program as it has been related to religion. We must beware, however, that we do not permit this neglect to continue, for religion has the answer to the world's problems. We must not allow religion to be lost in faith and creed and the blind acceptance of the leadership of the spiritually unfit who dominate and control the minority leadership which may be more worthy. For freedom

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of religion does not mean freedom *from* religion. Where are the courageous who will take up this quarrel with the foe? Where are those who will drive the money-changers out of the Temple? Where are those who by tongue and pen will seek to cleanse the house and restore the confidence of the educated in religion?

For religion is a creative, dynamic, unifying force in the midst of the world's stagnation, frustration, and disunity, and provides an alternative to chaos. The problems of today, labor, management, race, privilege, nationalism, internationalism, can all be solved in the spirit of religion. In spite of the dissensions between Protestants, the strife between Moslem, Hindu, Sikh in India, the tension between the nationalisms of Jews and Arabs in Palestine, the religious views of Buddhism, Islam, Shintoism, Confucianism, Zoroastrianism, Taoism, Hinduism, Jainism, Sikhism, and Judaism, we must realize that God has been making himself a witness among the people in various ways. Through these faiths, the people are seeking an intellectual and spiritual explanation for themselves of their own existence.

No graduate can afford to ignore the Christian religion in these days. Our fear is that the youth of the nation may be allowed to grow to maturity without a knowledge of religion. We cannot afford to ignore the basic religious and spiritual values which have been the foundations of good character and ethical living. America's youth with those of the world have suffered from the brutal demoralizing effects of two world wars. Out of these have come cynicism, and at the same time sophistication, which have disturbed childhood beliefs and home training. These have had their deteriorating influences on the home, the family, and ideas of sex, which have registered themselves in the increase of divorce, for one out of every three marriages terminate in divorce. It is manifest that it is far better for those people who cannot get along to separate than to continue to live together with all the demoralizing influences to the home that result from such an existence. At the same time, it must be remembered that the home cannot be jettisoned in the interest of the dissatisfied and disappointed couples of our day who have false ideas of freedom. There has been also juvenile delinquency and adult delinquency with widespread in-

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fluence on our life. All of these factors have helped to make the minds of the people ripe for agnosticism and anti-religious attitudes.

We, in the field of education, must make it clear that amid the chaos of the world, men must have answers to their plight. These answers are not to be found entirely in an intellectualism. The hope of civilization lies not only in the fashioning of a program for world peace through the cessation of war, but also in individual obedience to moral law. Chastity, fidelity, decency, the old virtues of honesty, truthfulness, and love—all these not in the narrow conventional sense but in the widest sense—are the distilled wisdom of the ages. They are our foundation stones, in church, state, school, and home. We in the colleges have not completed our task when we appoint a college pastor, maintain a chapel service at which sermons are preached, and ask churchmen to come in and deliver sermons and lectures or give courses in the Bible, for as good as these are they can be beside the point. They do not meet the dilemma which our youths face. Such a program can become merely a means of escape from the real problems of life.

We need a revitalized faith in the spiritual integrity of life. We must have youth and age realize that they cannot get something for nothing out of life. We must give if we must get, and the giving must be done in the spirit of our tried and precious moral values. One only needs to look around to see just how millions of people are trying to get something for nothing. Look at our radio contests, challenging the hundreds of thousands, through which the offer of gifts of money, refrigerators, radio sets, and gadgets of one kind or another is made. The news advertisements indicate the desires of advertisers to educate the people in the philosophy of getting something for nothing. One only needs to listen to the major talk in a hotel, and he will find that it centers its interest around the race track or around stocks and bonds, among particular ranks of persons or with other persons of lesser stature about the "numbers" and the gambling procedures of our day. The world will not for long give something for nothing.

In the midst of this rather chaotic world I want to make three affirmations. They grow out of the need of the unity of religion and education. These are:

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First, that professionalism and efficiency should be accompanied by the development of character. We are very anxious in our schools to train for the professions and to train persons who are proficient. Why should we teach how to speak a foreign language, or how to add, subtract, or multiply when it means that the person taught may have only increased his area of lying and cheating his neighbors or the people whom he serves as churchman, lawyer, physician, teacher, or other professional leader? Why should we train physicians and lawyers who are efficient, but whose ethics are low? Why should we train businessmen who are efficient in their immediate fields, but whose hands are itching to seize the money in the cash drawer? And why should we train architects and engineers who cut their buildings in terms of bad materials for greater profits? Why train efficient professional individuals whose moral code does not parallel their efficiency?

When it comes to this kind of development, we are not concerned so much with negative goodness; that is, with those who are good because of the negations of life or the fear of being caught. We are glad to have those who follow the Commandments. We are equally pleased to have those who are good from habit; those who have been habitually good and therefore are good, or those who are afraid of life. But I am confident that we in the field of education are interested in those who are good from a positive decision of character, and who decide that they are going down one pathway because it is right, and refraining from going the other way because it is wrong. Such decisions can come out of both negative goodness and habitual goodness, but the young man or the young woman who is an individual of decision deserves far more credit for making that decision in terms of goodness or badness.

How mistaken some intelligent people are when they say they are using their minds in matters of religion. And how unintelligent some people are who claim that they, too, use their minds in the field of religion! Here is a man who comes to me with a brilliant mind and says that his mind cannot accept the dogmas of religion because they cannot be rationally explained. What this man means to say is that the incidents of religion are contrary to his experience or contrary to his opinions. There is a difference. Opinion and

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experience are the results of a man's reading, thinking, and living. One's experiences and opinions may change when he reads and thinks and has more extensive opportunities as he advances in years and wider contacts.

Here is a man whom I meet in the African tropics. Perhaps we are looking at the Congo River, and I say to this man who has never seen a frozen body of water, that in January, a man in my country can walk over that water without sinking. This man replies, "That's impossible." But what he should say is that it is contrary to his experience. Here is a man who comes to me from the bayous of Mississippi, and I say to him that I can take a small box and turn a button and we can hear a man talk from New York, London, or Paris. This man looks at me queerly, for he may never have heard of the radio. This miracle machine is not in his experience and he declares that it is impossible. What he means to say is that it is contrary to his experience. When a New Testament writer tells me that on a Damascus road he saw a light above the brightness of the sun, and that he heard a voice, or that Jesus walked on the water, or that a voice spoke from a burning bush, shall we, too, shout that it is "impossible," because these are contrary either to our experience or our opinion?

We have no right to demand that religion shall be limited to our opinion or to our experience. A man is not all mind, he is not all intellect. If we were, what mechanical beings we would be! At the World's Fair in Chicago, there was a mechanical apparatus called the "robot." It was an electrically arranged mechanical unit, a metal man, in which a push of a button would send this being in one direction or in the other. Another press of the button would even send this mechanical being to a table to pick up an instrument and bring it back. This being was a sort of projected mind, a kind of radio-projected intellect, but it remained only a material creature of the mind. Are we not more than this? Where is there a place in such a being for love, joy, peace, goodness, faith, humility, sympathy for suffering, sorrow for the sorrowful, repentance for evil, and aspiration after noble things?

We learn many truths with the mind, but there are truths which could not be reached by the mind alone. The scholar who discovers new truths uses not only his mind, but every intuition and

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spiritual process which he can bring to bear upon his problem as he toils upward in the night toward its solution, while his companions slept.

There are truths which we learn by loving, by giving, by suffering. We become Christians not by listening to the reasoning of a philosopher, but by the loving surrender of the heart to the highest and best in life. We climb the religious way of life through love rather than through reason. We come by way of the heart rather than by way of the mind.

The second affirmation is that profit, income, or means of living must be accompanied with the recognition of the dignity and value of the individual person. This was a great principle of the teaching of Jesus. He took a little child and placed that child in the midst of them. He gave it dignity, as well as protection, and said that it were better for an individual to be cast into the deep than to harm one of these little ones. He did not call such a one by name, and say that it belonged to a particular family, or a particular color, or a particular economic group, but just a child. He told another group of men that those who were trying to pile up wealth were following a mirage, for a man's life consisted not of the abundance of things that he possessed. He said to another group, "Man shall not live by bread alone." He recognized the value of bread; he recognized the value of things, but he also indicated that one must not lose the individual personality or crush the individual personality in the pursuit of these ends. We cannot have a world of brotherhood with greed, selfishness, hatred, and injury affecting even one of the least of these. Democracy and religion give salient place to the individual person. Modern education builds its program for the individual child. The individual is the cardinal concept of our democratic culture and equally of our religious heritage.

From the ancient world to the modern, we seem to emphasize the mind to the neglect of the heart. The Egyptian Pharaohs built a civilization upon the foundation of the best minds of their day. But their civilization based upon conquest, oppression, slavery, profit, greed, and anti-social practices was bad at heart and its early decline was inevitable. The Medici, the princes and rulers of Renaissance Italy created a civilization which in art and literature, philosophy, and religious organization made a sharp and distinct

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break with the medieval world and introduced the modern world. The height of its mental life, however, was paralleled by the depth to which its social life descended. Its heart was corrupt and Italy reaped the harvest in division, disunity, and war. The highest attainments of the head had not been accomplished by the noblest sentiments of the heart in many periods of history.

We are seeking to build a great democracy, but this must be built in some other way than by machinery to be repaired by master minds. The people must be made to know that we are all brothers, that we are engaged in a common cause, that we do not seek to exalt and give profit to the few at the expense of the many, and that in its simplest terms we love one another, we who are of different classes, races, colors, and creeds. Suspicion would end and fear would disappear because these could not continue where love and brotherhood exist.

Let us give both the mind and the heart an opportunity in the planning of our life of work. We still need to use our hearts in our life-tasks, our intelligence to the contrary, notwithstanding. For this purpose frequently, the heart has to be tried, and sometimes must be tried by fire.

The third affirmation I would make is that education must be accompanied with the sense of religious values. We, who are being educated, oftentimes take our religion for granted. We have been trained in it at home, and now when we come to college, we need to train our minds. Such a religion is too easy for us. Religion means sacrifice in living and working for the noble and the good. It is not privilege, but responsibility; not acquisition, but service. You are setting out upon a career of some kind. You will all live for something. Will that something be a religious value, or will it be a non-religious value? Will it be money, fame, power, or what not? There are many who move forward into the realm of each of these. We have had experience with those persons who move toward the realm of power. This desire for ability to dominate others is deeply rooted in our nature. It is one of man's chief desires. It sometimes springs merely from a desire to be recognized or to be secure. Even within the organized church, there are those who seek to control others through the exercise of a form of power. This power extends not only to position, but to the

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effort to advance upon the prostrate bodies of others and to use their trampled fellows as stepping stones for their own advancement to higher positions of power. There are those in church and in state who have not hesitated to crush individuals or institutions in order that they, themselves, might be in personal control and exercise personal power.

How contrary to all this was the life of Jesus! His life was lived for others at all times. At all periods of the day, he carried this ideal out: at daybreak when a ship was in the storm and called out, "Peace, be still." It was at noon that he followed it through again when he met a fallen woman at the well and told her to go in peace and sin no more. He carried it out at midnight when he met the Hebrew scholar and talked with him of the mystery of the wind and of life, and he went away not understanding, because he used only his mind.

What a fine personal world and a wider world each of us would have if we used our minds and hearts all along the line of our lives, and harnessed ourselves up to a distinctive allegiance to such affirmations as we have given here today. Such resolutions were taken by German youth, Japanese youth, and Russian youth to the socio-political movements of Fascism and Communism. These movements had their creeds, their confessions of faith, their heroes, their shrines, and they manifested all of the elements of an active religious zeal. While men and women were ceasing to regard Christianity as a challenging crusade, these ideologies were offering such challenges. They insisted that they pointed the way forward to a better world here and now. The solution to this dilemma is for Christianity to direct its program also towards this world as well as the next one. Religion must recapture the courageous, adventurous spirit for its youth, so that they will be satisfied with nothing less than the best in attainment and the highest ideals.

A friend and I were seeing London one day and we stopped in Trafalgar Square to listen to a soap-box orator. As we went on, my friend said, "Just one more windy fool!" Then I replied, "Maybe so. But he has a ruling passion, and that's more than you and I have." Does a passion possess us for the spread of things that are lovely and of good report? Does an absorbing interest draw us to truth and uprightness? We can be so possessed and

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we can be fired with hope and ambition and work for the highest and the best of ideals. Once the passion seizes us, we can apply it to our life and our career.

In the pursuit of this objective, we will exalt the mind, but we must not be led to overlook the heart. We may build new and better homes with our trained minds, but only a heart can make them a home. We may build newer and more modern cities with our education, but only the hearts of a contented people can make them more than huge piles of wood, brick, and stone. We may rebuild the nations and their governments, with the use of educated minds, but only the hearts of loyal and patriotic people can make them more than the passing phases of a changing political life. We may build an institution with materials, but only a heart can make it into a college of true values. The work which lasts is the heart impulse, the spiritual impression, the religious urge. With minds and hearts consecrated and applied to the tasks which fall to our hands, let us carry forward the banners of God, confident that the kingdoms of this world, if they expect to continue their existence, will become his kingdoms, or give way to others more worthy than they.

* * * * *

BURNING THE BIBLE

Dr. Luccock of Yale in his book *Christianity and the Individual* tells an amusing story of his youth, which shows that he was a very typical boy. He had reached that age when doubt in religious matters was supposed to be a sign of intellectual attainment. He and companions agreed that the Bible was false, and determined to show their wisdom by making a bonfire out of the family Bible. The great leather-bound volume burned slowly, and his father, a preacher, came upon the scene. Instead of indignantly denouncing the blasphemy he quietly told them that the great book was not the Bible but a dictionary. Dr. Luccock says: "when we discovered that it was not God but Noah Webster whom we were defying, our deed lost its heroism and we became the laughing stock of the neighborhood."

Gifts and Endowments for Privately Controlled Colleges

BY HENRY STEFFENS

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WITH RARE exceptions privately controlled institutions of higher education in the United States have needed funds from sources other than student fees and tuition to continue their educational programs. Seldom has income from students been sufficient to finance the operating costs of these institutions to say nothing of providing vast sums for equipment and plant. Institutions of higher education therefore, have depended directly upon the acquisition of private funds to meet operating deficits, and to provide for plant and equipment.

In the past the privately controlled institutions have benefited greatly from grants, gifts and bequests. Indeed most private institutions would not be in existence today if it had not been for the gifts of philanthropists, both great and small. However the trend in recent years has changed so that currently public institutions of higher education have been receiving the greater share of the total amounts given to educational institutions in general.

In addition, the recent trend shows that educational institutions as a whole have been receiving a lesser percent of the amount of total philanthropy, and also that contributions to educational institutions have been declining in relation to the national income. It is also interesting to note that during the last few years the total of philanthropic contributions for all purposes has been increasing in relation to the national income. It would therefore appear that the philanthropists have not the same interest in higher education as they had heretofore, or at least that the needs of other institutions and causes have appeared more pressing.

In view of these factors it would appear wise for privately controlled institutions of higher education to review their sources of

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gifts, their methods of soliciting money and the use of funds presently being given, and those given in the past, which now find themselves in the investment portfolios of the colleges and universities.

Institutions of higher learning are justified in making appeals for philanthropic support only if they are able and do provide an education of such character and quality that is completely deserving of support. This places the responsibility upon the college of demonstrating that money spent on it will assist in providing an opportunity for young people that cannot be found elsewhere. It must be made evident to the philanthropist that in giving his money, the cause of higher education ranks with the great needs of our time.

The need for greater philanthropy in higher education in the immediate future becomes evident when one thinks of the increased enrollment of students, the increased costs of operations, and the decreased income per student from investment funds. Because of presently high student fees it would appear that for the most part colleges cannot look to that source for greater income. It would seem therefore that increased attention must be paid to the philanthropic sources.

Since gifts and the income from gifts are so important in the life of the college the problem is essentially twofold. The first is how to stimulate and promote giving for operations, plant, equipment and endowment, and the second, how to use and invest gifts after they are received.

People give money to institutions of higher education for a variety of reasons. Many find in giving a feeling of personal gratification. With others it is a matter of personal or family distinction so the family name may be perpetuated. Gifts of thanksgiving may express themselves in memorials, scholarships or prizes to deserving students. Many church related colleges have received gifts given with the idea of discharging a moral or religious obligation. With some it may be an aversion to paying taxes. This is a matter of public policy inasmuch as taxpayers may take credit up to 15% of their incomes in reporting for Federal Income tax purposes.

Before the institution can expect its appeal for gifts to be successful it must provide assurance of institutional inviolability to the giver, for without the knowledge that the purpose of his gift

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will be carried out little success can be expected. In addition, the prospective giver must have full knowledge of the needs of the college. Appeals can then be made and gifts promoted on the basis of the service contributed by the college to the community. Many colleges can make their appeal because of special projects or studies, the benefit of which will accrue to a community or society in general. Problems in public health are at present of special interest.

Church related colleges may make appeals because of service to the church in the training of lay and religious leaders, or because the institution is an integral part of the general church program.

In the past the appeals were made chiefly by the Presidents and trustees of the colleges who presented the needs of their institutions to their friends of great wealth. However, incomes in this country have been leveled so that the philanthropy of the future must come from the lower income groups. That this is happening is supported by the fact that in 1941, seventy-two percent of all philanthropy was contributed by persons with incomes of five thousand dollars or less.¹ It is to this group therefore that must be demonstrated 1946.

not only the need of the institution of higher education, but that the colleges and universities are worthy objects of philanthropy.

Because of the change in the source of philanthropy, institutions must in the future present their needs through public relations departments, well organized and well staffed. In general, the methods used will be such as to reach the person of average means. The radio, newspaper, pamphlets and magazines are, and will be, increasingly used.

So as to effectively present their programs and needs, institutions of small means may be found to take group action. This would enable them, by sharing costs, to secure a competent staff to carry on an efficient program.

Planning and development committees to determine the long term needs of the college would aim to keep potential givers adequately informed as to the policies and needs of the institution and would thus assist in preventing the recurrence of a series of crises

¹Hungate, *Financing the Future of Higher Education*, pp. 140-141.
Bureau of Publications, Teachers College, Columbia University, New York,

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which arise in the operations of many schools. This committee could direct the emphasis of gifts knowing that in general it is easier to obtain funds for current operations, plant or equipment, than for investment funds.

For the present at least the trend in giving is away from endowments and towards current operations. Givers like to see the results of their gifts immediately. As a matter of policy the great foundations will no longer give for investment but rather to specific projects, the result of which is hoped will be of immediate good. It is increasingly difficult therefore, for the small privately supported college to raise large sums for endowments.

Although the trend may be against it, the securing of funds for endowment is of great importance in college finance, and the management of endowment funds is of even greater importance for if persons of means are to contribute moneys at all for investment, they must be certain their gifts to endowment will result in a permanent income to the institution endowed. If the purpose of the fund is to be realized, prudential management is necessary so as to provide for the greater income with the least possible risk. The controls set up for the administration of the fund and the policies formulated for the investment of the fund are the two problems paramount in the care and management of endowments.

Upon the board of trustees of the endowed college rests the final responsibility for the care and investment of the trust funds and this is one of the more important functions of the board. However, because boards of trustees as a general rule cannot assume actual investment and management responsibilities, they have delegated this function to others whose reporting responsibilities lie directly to the board. This is accomplished in many ways. The president or the treasurer may have the function, or a committee of the board together with its officers. A corporate trustee may be employed, or all or part of the funds may be under the control and management of an organization within the church with which the college is associated. Investment counsels are employed by some colleges and combinations of these different agencies are responsible for the care of investment funds in many institutions of higher education.

The policies employed in the investment of trust funds are in

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general those employed in sound, conservative business. The general rules of priority, quality, marketability, and yield, apply to trust investments as well as to others. The rule of prudence should be followed in avoiding certain type of investments as well as in making investments. Loans should not be made to trustees, or organizations operated by trustees, faculty or administrative officers of the college. Any transaction should be avoided if the institution would be embarrassed in commencing legal proceedings as part of its collection procedure. Loans from the endowment to other funds of the college are also questionable and it regrettably seems to be a practice quite widely followed in American universities and colleges.²

Tax exempt securities are as a general rule considered undesirable for endowment investments since the endowment is tax exempt. Prices of such securities are generally higher and the yield is less.

Government securities are held in some endowment funds with the thought that they will keep the fund liquid. This liquidity, it is thought, is necessary so cash may be obtained quickly when market conditions permit the purchase of a desirable security at a favorable price. However, most high grade bonds are generally marketable at good prices so it would appear that government bonds alone do not furnish liquidity. And inasmuch as the yield is low, it would appear that their place in the investment portfolio is questionable.

Because of the financial problems which colleges are expected to face in the immediate future, some institutions are reexamining funds now in the endowment, and if it is found that these originally were given without restriction as to principal, are setting these up as funds serving as endowment. This, it is argued, will permit their use for general purposes, in times of financial stress. The procedure is rationalized on the basis that the funds were originally given with the purpose of serving the institution and that in time of need this purpose is best served in this way. While it is true that gifts and bequests received without condition may be used both as to principal and income as the trustees decide, it is an exceed-

²See article by Russell & Reeves, "Needed Readjustments in Higher Education," chapter XIII, pp. 180-181, University of Chicago Press, 1933.

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ingly dangerous practice to remove funds from the endowment once having been placed there by the board of trustees.³ The Board should never revoke any action placing funds in endowment for in addition to confusing the state of the fund, it will give credence to impressions that the endowment is not inviolate and as a result adversely affect the attitude of friends of the college.

In formulating investment policies three or four factors must receive consideration.

The risk must be diversified so as to restrict losses incurred because of adverse conditions in the management of a certain business, or any adverse condition in a type of business activity due either to economic or geographic conditions. This diversification of the risk should aim also at the stability of income.

Investments must be made in income producing securities. One of the purposes of the endowment fund is to act as an economic stabilizer and this function can be realized only if an attempt is made to derive a certain income from investment funds.

Some colleges have embarked on programs of selecting investments so as to provide for possibilities of appreciation, and it is thought by some that this is necessary to take care of future expansion in the educational program. This practice should be engaged in, if at all, with the full knowledge that the possibility of loss is very great. If, as a result, gains are made, these sums should be added to the endowment fund, or set up temporarily in the endowment as a reserve for losses.

The endowment funds should be so invested that the income will vary with the purchasing power of the dollar. In times like the present therefore, when dollars are cheap, it would require a greater proportion of the investment portfolio to be in equities. As conditions change and the dollar will buy more, a larger proportion may be invested in fixed income securities. Endowment income could thus be less without too adversely affecting the operations.

Many schedules of distribution, supposedly ideal, have been made for the investment of endowment funds. Four types of investments are in most of the schedules, bonds, mortgages, preferred and common stocks. The percentages of holdings in these types

³Trevor Arnett, College and University Finance, pp. 24 & 26. (New York, General Education Board, 1922.)

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vary greatly. Suggested holdings of common stocks may be ten percent in one schedule and thirty percent in another. Many however are in agreement that bonds and mortgages should make up from fifty to seventy percent of the investment portfolio. Whatever the investment, quality and marketability should be the first two considerations. In the case of stock and bonds, only listed securities should be purchased.

The problems of college finance are challenging and must be adequately solved if the privately controlled schools are to continue their traditional role in the education of the students of America. The great numbers of persons must be made aware of existing problems and intelligent appeals made for their support.

The management of investment funds should include the services of skilled investment counsel which will enable investment committees to act wisely. Prudent investments will enable the institutions to continue their programs under adverse business conditions.

Members of a recent conference group discussed at some length the possibility of federal support to private institutions of higher education in the event that aid for higher education is made available. It was the considered opinion of the group that the private institution, both large and small, by virtue of its service to the people of this country in the past and present, is entitled to definite and affirmative consideration, and that further, federal aid to higher education be directed in the main to the assistance of individual students in the form of scholarships and grants, and given under conditions which would permit the individual full freedom in the selection of an accredited college or university.

* * * * *

DIMENSIONS

The beam of the Cross reaches high
Bringing Omnipotence nigh.
The beam of the Cross reaches low
To the needy and the foe.
The beams of the Cross reach wide
To all—for whom Christ died.

—Otis Moore.

The Sectarian Spirit: An Essay in Definition

BY RALPH G. WILBURN

ALL CHRISTIANS should be painfully aware of the destructive and disintegrating effects of a sectarian spirit in religion. In our moments of sound thinking we find ourselves agreeing that there is no way to reconcile the New Testament truth of the oneness of Christ's body, the church, with a divisively sectarian Christianity.

I herewith submit a delineation of the identifying marks of the sectarian spirit in the hope that it will prove helpful toward the realization of greater ecumenicity in contemporary Christian thought.

1. *Cannot Evaluate Novelty According to Truth.* One encounters in minds that are caught in the sectarian spirit a feeling of horror against adopting some new practice if that practice already prevails in some other religious group. *The only reason* given by the sectarian thinker for objecting to the novel practice is that some other religious group practices it. One wonders whether it is not a source of pain for the sectarian to admit that someone besides himself actually believes in God.

Only slowly and with great difficulty can a mind which is caught in the emotional snare of the sectarian spirit be liberated. It is a difficult task for such a one to learn to evaluate novelty in an *intelligent way* and calmly to measure the suggested practice according to its merits, *in the light of the New Testament*, whether other groups practice it or not.

2. *Lacks Capacity for Appreciation.* The sectarian spirit is also unable to appreciate truth and goodness whenever these realities are found in some group other than its own. The sectarian spirit

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is the spirit of the Pharisee. It is the self-righteous spirit which believes that God has been especially good to *our group* by depositing the truth, the whole truth and nothing but the truth in *our* minds, and that He had only a few crumbs left over to give to others. Hence the decision is made ahead of time, that there just cannot be much truth anywhere else than with our party. This is religious *prejudice* in its ugliest form.

Such sectarian exclusiveness made its appearance among the company of Jesus' disciples on one occasion. John said: "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us." (Luke 9:49) The unnamed "outsider" was performing an admittedly good work, but the disciples' sectarian spirit rendered them incapable of appreciating this good. It was, after all, being performed outside of their "camp." Jesus staunchly rebuked them for their narrowness. "Do not forbid him," he replied, "for he that is not against you is for you." (Luke 9:50).

3. *Measures Success by Head-Counting.* With a growing sectarian spirit there goes hand-in-hand a growing inclination to measure the success of true religion by how many heads can be counted in the "party." "Party-ism" and "religion" become identified.

This was the way in which the Pharisees of Jesus' day measured the success of religion. Jesus scathingly condemned such proselyting zeal. "Woe to you, scribes and Pharisees, hypocrites!" he said, "for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves." (Matthew 23:15).

Party-ism is not true religion. We must not allow ourselves to confuse the truly Christian missionary spirit with a pharasaic proselyting zeal. There is a radical difference between the two. A proselyting zeal, for example, sees in the mission field only another area to be won for "our party." It loses sight of individuals in its enthusiasm for the success of the party. The truly Christian missionary spirit, however, aims solely to take *Christ* to the hearts of the people of earth. It matters not if we or all parties be forgotten, only let "Christ be formed" in human hearts.

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The truth-value of a religion is measured not in terms of identification with any party or sect, but by the light of the New Testament and by what kind of person the said religion makes out of one. Jesus Himself stated the standard of measurement clearly once for all when, bidding his disciples farewell, he said: "By this all men will know that you are my disciples, if you have love for one another." (John 13:34-35).

In the final analysis, then, the truth-value of every historical form of Christianity must be measured by how much Christian love, how much Christlikeness it creates and fosters in the human heart. It is clearly a divergence from the norm, therefore, if we digress from this standard of measurement laid down by our Lord and proceed to measure the success of Christianity by counting heads in a camp. Not how many heads in a camp, but how many hearts like Christ—this is the standard of true Christianity.

4. *Conceals Christ Behind a Creed.* A fourth mark of the spirit of sectarianism is found in an eagerness among the members of a sect to preach what "we" believe, instead of proclaiming Christ as Lord. Hence they get out tracts on what their church teaches or what "we" believe. And the sectarian spirit is so blinded by pride and self-righteousness that it actually feels and argues that men will be redeemed only if they will line up with what "we" believe.

Yet not even Paul, the Apostle, would dare to proclaim himself. To the Corinthians he wrote: "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." (II Corinthians 4:5). Not ourselves, not our interpretations, not our creed, but *Jesus Christ as Lord*—this is the burden of non-sectarian, Christian preaching. Paul had no time to talk about Paul and to get out tracts on what all Paulites believe. He was too busy preaching Jesus Christ as Lord.

Creedalism is wrong also for another reason: it stifles individual liberty in Christ. It brings the individual conscience under the external authority of human interpretations. Nothing, therefore, should be used as an article of faith or as a rule for the measurement of Christian fellowship except what is *expressly* taught by Christ and his apostles. Inferences, deductions and interpretations of Scripture may be true doctrine, but as Thomas Campbell long ago wrote, "they are not binding on the consciences of Christians

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further than they perceive them to be so." (*Declaration and Address*, Prop. 6). To be sure, our interpretations (preaching) may be useful for instruction "but must not be used as tests of fitness for membership in the church." (*Ibid.*, Prop. 7).

However, many churches are still bogged down in the authoritarianism of creedalism. Many are still strongly motivated by a desire to convert people to their *creed*, their form of doctrine, their beliefs. They do not sufficiently appreciate the fact that the New Testament itself is the most glorious proclamation of Jesus Christ as Lord to be found anywhere. No, not creeds, but Christ is our only Redeemer. Thomas Campbell, therefore, must have been right when he argued that "Realization of their need of salvation, faith in Christ as Savior, and obedience to him are all that is necessary" to entitle people to membership in Christ's church. (*Ibid.*, Prop 8).

5. *Attempts to Capsule God's Truth.* Yet another mark of the sectarian frame of mind is found in a tendency to abandon the Christian quest for fuller truth and to rest satisfied with what has already been attained by way of intellectual insight. When once this false sense of satisfaction sets in, it engenders, very subtly, the belief that one already has in the framework of his own knowledge almost the entirety of God's Truth. Absurd as it is to every thoughtful person, the sectarian mind thus mistakes a part of the Truth for the whole Truth. This trick whereby the sectarian mind deceives itself into thinking that it actually comprehends God and capsules His Truth is indeed a terrible hindrance to those who began initially to be "disciples," learners, truth-seekers.

The sectarian delusion which causes one to mistake the partial truth which he has apprehended for the whole Truth of God may be illustrated by the familiar story of the four blind men and the elephant. The reader has doubtless heard the story. Each of the four blind men, having never known what an elephant was, was allowed a moment or two in which to feel the elephant. Each was then asked to describe the elephant. One who had taken hold of the elephant's tail said that the elephant was like a rope. Another said that the elephant was like a post (leg). Another said that it was like a big leaf of cabbage (ear). And the fourth said that it was like a wall (side). Each of the men disputed vigorously with

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the others, denying the truth of their descriptions of the elephant. The error of each is obvious to objective on-lookers: each mistook partial truth for the full truth. The description of each was true, but it was not the full truth about the elephant. "Blind men" we call them. Perhaps the same appellation is appropriate for religiously sectarian minds who think to capsule God's Truth within the bounds of a finite mind.

Development is of the very essence of a healthy mind. Consequently, no religion is more sectarian or more detrimental to human welfare than a religion in which all intellectual religious growth has come to a standstill, for from this crystallization comes intellectual sterility and finally the mid-night darkness of the spirit.

6. *Conceives Self as a Hound of the Lord.* A sixth identifying mark of the sectarian spirit is seen in the sectarian's belief that he has been especially called and appointed by God to guard the true faith. He is God's watch-dog. He and his cohorts are divinely appointed hounds of the Lord whose unique mission under God it is to hunt out and track down the heretic.

The sectarian mind almost inevitably falls into this snare of the devil, for it has mistaken its little sectarian system of doctrine for the whole truth of God. Hence there is born in the sectarian heart *a feeling of necessity to expose and to excommunicate* anyone who does not see eye to eye with him and his sectarian party on the system of doctrine which they have selected, systematized, crystallized, and made a kind of idol.

Perhaps the best illustration of this aspect of sectarianism is found in the spirit of the Dominican friars who promoted the medieval Inquisition. This movement, founded by Dominic in 1211, was a heresy-hunting movement from the first. The Dominicans sincerely equated "salvation" with "acceptance of the doctrines and practices of the church." They stood staunchly for an uncompromising orthodoxy and promoted the authority of the papal chair with great enthusiasm. Anyone, therefore, who in the exercise of individual liberty, dared to call in question either the doctrines or practices of the orthodox church was regarded as a "heretic." The Dominicans were out to save the soul of the heretic by bringing him back into line. They believed that *anything* was better than permitting the heretic to continue his downward course

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of destruction to hell. Hence the tortures of the Inquisition were often sincerely administered. The element of cruelty which, of course, entered into the matter was for the most part secondary. It was introduced as a "method" of detecting heresy.

The rapid growth of the Inquisitorial spirit resulted in the formation of laws to regulate the punishment of heretics. Heresy of all kinds was made a criminal offense. Resolute heretics were condemned to die at the stake. The heretic who recanted was to be imprisoned for life. Should he relapse in prison, however, he was to be executed immediately. The property of heretics was to be confiscated and their heirs were to be disinherited. Heretical compromisers were to be banished and their property was to be confiscated. The very houses in which heretics lived were to be burned and never re-built. It became not only the desire but also the ecclesiastical duty of the Dominicans to destroy heresy, root and branch, and if methods of physical and social pressure failed to save the heretic, to destroy him too, that the doctrine of the church might be kept sound and pure, as the medieval church conceived of soundness and purity. "Hounds of the Lord" the Dominicans are called; "hounds" indeed they were and conceived themselves to be. Dante described Dominic as "the hallowed wrestler, gentle to his own, but to his enemies terrible."

One who, like the Dominican, conceives himself to be "a hound of the Lord" finds it impossible to grant to others the intellectual and religious freedom of conscience which he claims for himself. He is, therefore, not only willing but anxious, *in the full exercise of his influence*, to use methods of social pressure and force *to curtail the influence and to destroy* as much as possible those who do not see eye to eye with him religiously. Fortunately, the sectarian is forbidden to use the power of the sword in America. The devilish sin of pride causes the sectarian person to resort to the most un-Christlike and devilish practices—back-biting, lying, slander, misrepresentation, gossip, strife and every evil thing which society will permit—in order to destroy as much as possible the victim of his sectarian venom.

This destructive aspect of the sectarian spirit must be kept distinct from that quality which characterizes a soul in the grip of great religious conviction. A religion which fails to move the soul

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with overwhelming conviction of truth is not worth having. It would be a terrible error, therefore, for one to conclude that it is wrong to hold profound convictions of truth because it is sinful and sectarian to conceive of oneself as "a hound of the Lord." The mark which distinguishes a wholesome religious conviction from a conviction held in a sectarian spirit is the willingness to use external authority. The moment that a person of strong conviction lays hold of external means of coercion to regulate the lives of others according to his own insight, he becomes sectarian in spirit. The principle of external authority or coercion marks the boundary between sincere religious conviction and the sectarian spirit.

The bitter malice and viciousness of the sectarian spirit also betrays a terrible lack of intellectual humility. Intellectual humility is simply an ability to admit to oneself that he might possibly be in error in his understanding of Truth, since indeed he is not God. The sectarian seems to forget that he is a human being. He forgets the fallibility of all things human. His heart is no longer graced with humility. "Blessed are the meek," said Jesus. But our sectarian friend can no longer be counted among the number of the meek, for he is unable to admit to himself the possibility that he might be wrong and that the "heretical" victim of his watchdog tactics might be right. Such lack of humility is one of the greatest sectarian barriers in the pathway of growth in Christian humility and love. The virtues of humility, kindness, tenderness, unselfishness, and good will are choked out by the thorns and thistles of pride and self-righteousness.

7. *Deals Dogmatically With Uneasiness.* Finally, one of the most curious marks of the sectarian spirit is the method which it adopts in dealing with the sense of uneasiness regarding the absoluteness of the truth of its own religious assumptions. In his more sane moments, this uneasiness disturbs the equanimity of the sectarian's soul. The method which he adopts in dealing with this sense of uneasiness is that of seeking to reassure himself by *re-affirming dogmatically* (with a loud voice) *the absolute truth of his assumptions.*

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This method is curiously comparable to that adopted by Adolf Hitler and the leaders of his régime. By repeating a proposition (the myth of the Aryan race, for example) loudly enough and long enough one finally *assures himself fully that it is true*. Truth, for them, is thus simply what one wills to believe—a curious criterion indeed.

The sectarian mind, similarly, wills to believe and never doubt its prejudices. It, too, seeks to dispel doubt, not by critical inquiry, but by a dogmatic re-assertion of the old shibboleths. By this method the devil has propagated the wildest kind of superstition in the name of religion. The method is demonic in character. It is not God but the devil or one of his Satanic messengers who whispers in one's ear: "Do not inquire, but blindly believe what you were told to believe by those who went before you or by those who have set themselves over you in a religious hierarchy."

Furthermore, the adoption of this dogmatic method results in a ready willingness, even eagerness, to criticize the viewpoints of others with whom the sectarian differs, but a reluctance and often even stubbornly blind refusal to turn the spotlight of critical investigation upon one's own religious beliefs. This is the kind of authoritarian blindness which sooner or later comes over the sectarian mind. It is a constituent part of the tragic fate which awaits the soul that gets caught in the snare of sectarianism.

These are seven earmarks of the sectarian spirit. Its sinful, divisive, destructive and un-Christlike character is seen in that it (1) cannot evaluate novelty according to truth, (2) lacks capacity for appreciation, (3) measures success by head-counting, (4) conceals Christ behind a creed, (5) attempts to capsule God's Truth (6) conceives self as "a hound of the Lord," and (7) deals dogmatically with uneasiness.

Summing up the matter in a few words, one might say that the sectarian is emotionally prejudiced against novelty; he is a dyed-in-the-wool traditionalist. He is smitten by the blindness of inappreciation. He measures the success of religion by external statistical methods, due to his camp-consciousness. His religion centers not in a person (Christ) but in a set of doctrines (creed).

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Ideological crystallization and finally intellectual sterility and darkness overtake his soul. He becomes conceited and bigoted. And he resolves intellectual difficulties by the method of a dogmatic authoritarianism. Such is the character of sectarianism. Wherever these fundamental attitudes are present among professed Christians, one may be sure that he is dealing with the sectarian spirit.

* * * * *

KILLING THE PREACHER

A church known to me once buried its pastor, and on the following Sunday held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as a neighbor, father, etc. Finally they called on me to speak. I said: "All you have said of my dead brother is true. He was a man out of the ordinary and gave of his remarkable power to your service without stint or reserve. But if you had, while he was still alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for the lack of the things which you have today so beautifully said and done.

—Dr. L. O. Lawson, in *Preaching Today*.

Reflections of Education In Church Related Colleges

By JOHN MULDER

HOW DOES a judge reach a judicial decision? Numerous cynical and idealistic answers have been given to this provocative question. Some assume glibly that it is a mere matter of reaching a conclusion that is consistent with earlier adjudications of American or English courts. But if that be the complete answer, how is a court to make allowance for the innumerable differences in factual situations on which the decision is required? Law cannot be static in a changing society! Others say that a judge reaches a conclusion that will advance his own political, social or economic theories. But are judges controlled only by a political, social or economic philosophy? Are there no possible loyalties beyond that? And if there are such loyalties, are they desirable as a regulator of human conduct?

The above questions begin to open up a whole vista of inquiry which bears on the responsibility of education in training citizens for public and private life. Educational institutions cannot avoid offering some regulation to human conduct for their students. This responsibility will be examined from the standpoint of the church related colleges. What kind of education should be offered by such institutions?

Church related colleges should assume the obligation of presenting education which aims primarily to initiate and give momentum to a haunting answer to each student's question: Who is God? The answer to that question represents the ideal center about which all teaching should be integrated.

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Everyone gives allegiance to a god of some kind. Life consists in part in discovering the deity to which one can knowingly surrender. Christian education then concerns itself with the God of Christianity. By initiating or giving momentum to a haunting answer about His identity, such education includes answers to these additional questions: (1) What is man? (2) What is he here for? (3) Where is he going?

The God of the Christian faith is identified as Sovereign or King of all life. The Bible, the indispensable text Book of the Christian, opens by teaching this sovereignty through describing God as Creator. He is the Being who brought all of life, including man, into existence. It continues in the description of God as Law in which His character is disclosed even further. Man is here to be obedient to divine and purposeful Law. But this same God is Father too, suffering and sacrificing in Jesus Christ to realize the purpose of establishing the ties of sonship between Himself and men. This blazons the quality of the eternal tomorrow to which man travels. In it God's purpose of sonship for man is finally attained or frustrated. Such is a concise statement of the convictions that should govern the education of church related colleges.

Can a present-day college govern its teaching by such convictions? If education means teaching without any predetermined goal or setting students adrift to grasp whatever appeals to individual fancy, then the Christian goal for education is not acceptable. But if this be true, such education cannot be termed Christian at any point since Christianity is concerned with offering ultimates to men. Such ultimates cannot be described in terms that are static.

The terms must haunt the student. For instance, the assertion that God is sovereign may inspire a quality of reverence that the Bible calls fear. This is an important beginning but Hegel has reminded us: "Now it is true that the fear of the Lord is the beginning of wisdom, but it is likewise true that it is only its beginning." Education with a Christian core must go on to gain admission to "the breadth, and length, and depth, and height" (Eph. 3:18) of the Christian understanding of God. The student should be launched on the thrilling life-long venture of knowing but not knowing God. Each illusive instant of really knowing Him opens new areas

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of truth and beauty to be known. This education offers uncertainty within a frame of certainty and this provides the yeasty quality of creative living. Instead of capturing the Christian God in completeness such education stirs an enthusiasm in men that the Psalmist caught in the words: "Bless the Lord, O my soul; and all that is within me, bless His holy name." (Psalm 103:1).

So an understanding of God should haunt because He is never contained in intellectual concepts. Sometimes it is said that Jesus showed who God was but even He warned His closest followers: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; * * * *." (John 16:12-13). The Christian revelation in history is not final but haunting.

Knowledge of this God stabs one awake to the fact that the supreme values of human existence are persons. This God who is Himself seeking love says: "This is my commandment, that ye love one another as I have loved you." (John 15:12). Such demands lead to self-examination. Can I conceive a God who lays down that requirement? Can self be dissolved to a point where our love for others is like divine love? Before this standard all assumed love is laden with alloys. Do I love that neighbor one block away? Or one mile away? What of those starving and disease-ridden Germans, Japanese, Greeks, Jews and Russians? What of those others who seem oddly different from my own homogeneous huddle? All must be loved as the Christian God loved us? This answer as to who He is, haunts.

When I face choices in life it is the will of this God which carries the final guidance for me. But too often His voice falls below the range of my hearing and then where do I turn? My decisions are only my decisions too. Challenges which my friends answer with a "no" overwhelm me with an irresistible "yes." There is no legalism about His will. Mostly, I just stand alone to reach decisions for me alone. This leads to solitary heights of ethical living. This coming to know who God is continues to haunt.

Then there are times when I seize the bit in my teeth and say "no" even when that divine will told me "yes." How can I survive before this holy God? I don't like the idea of being a servant of even this God. I would be god too and declare complete inde-

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pendence. There has to be a change of the heart and mind before I am ready to knuckle under. But I don't even desire such change! So how can I survive before this God? Am I bound by shackles that the Bible calls sin? In any event, survival depends on getting unmerited help from that God and that becomes a daily need as I know Him better. The Christian answer about God haunts.

St. Augustine confirms all this in his "Confessions" when he writes: "Great art thou, O Lord, and greatly to be praised. Thou hast formed us for Thyself, and our hearts are restless until they rest in Thee. What then art Thou, O my God—what, I ask, but the Lord God? Most high, most excellent, most potent, most omnipotent, most piteous and most just; most hidden and most near; most beauteous and most strong, stable, yet contained of none; unchangeable, yet changing all things; never new, never old; making all things new, yet bringing old age upon the proud and they know it not; always working, yet ever at rest; gathering, yet needing nothing; sustaining, pervading, and protecting; creating, nourishing, and developing; seeking, and yet possessing all things. Yet, O my God, my life, my holy joy, what is this that I have said? And what saith any man when he speaks of Thee? Yet, woe to them that keep silence, seeing that even those who say most are as dumb. Cramped is the dwelling of my soul; do Thou expand it, that Thou mayest enter in."

This concept of God takes issue with the presently popular utilitarian view of Him. The latter view recommends Him to men because of the return that may be anticipated. To serve God will help to preserve democracy, win a war or supply a steady sense of security. It is possible that some such fruitage may be borne from true Christian commitment but there will be no harvest of that kind if the commitment is made to gain such selfish ends. The Christian God does not exist as a convenient rescuer of human causes. To treat Him thus is to make man the god and the Christian God his servant. Though this flatters the human ego, it is nothing more than a perpetuation of the sin that caused the original estrangement of man and God. The concept of God which is to be nurtured by Christian education offers Him as the supreme object of human loyalty just because He is God and man is what he is.

REFLECTIONS OF EDUCATION IN CHURCH RELATED COLLEGES

What practical results flow from insisting that Christian education should aim primarily to initiate and give momentum to a haunting answer to each student's question—Who is God?

The conventional answer in a church-related college requires a semester or two of Bible study. This plan does give students some factual information about the Bible but very little more. An overwhelming majority of students who have had this training are at a total loss to answer the vital question—How do you tell right from wrong? They recognize that this question is a matter of ethics and they may grope around with some secular answers but it is rare to find a graduate from a church related college who understands that on the Christian religion rests the choice of right and wrong in the very character of God.

The failure to understand the ethical demands that flow from Christian teaching has contributed to a special crisis in our time. Communism carries several threats to the Western world but its most crucial one is ethical in nature. Communists know how to tell their right from wrong. They know the final standard against which the deliberate actions of people are to be measured if they are loyal to Marxian teaching. They understand the basic good toward which all deliberate actions of Marxists are channeled.

Karl Marx taught in effect that the Communist will always seek to promote the inevitable revolution out of which a classless society is to be born. Any form of organization of men, be it social, political or religious, which precedes the classless society must be the object of a Communist hostility that increases with the effectiveness of its opposition to the birth of the classless society. Obviously this may put a premium on hate in the heart and mind of Communists on certain occasions. On others it casts the Red in the role of a Good Samaritan. Of course such actions are not based on any moral foundation as the Christian understands morals. It is not really a matter of being right when one's deliberate actions support the coming of the final revolution or wrong when one stands against it. The establishment of a classless society was an inevitable matter for Marx and is for the present-day Communist. Thus, to advance its dawn becomes only a matter of being smart or sensible and making adjustments. Why should a man attempt to buck the irresistible flow of history? Living should consist of

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falling in step with its unalterable march and cooperating in the earlier arrival of the inevitable day.

There are many objections to be made to the Communistic conviction about life and human conduct but it must be admitted that it changes drifters to determined human beings. Life is given meaning though the meaning be cheap. Purpose brings a zest into life.

Most graduates from church related colleges cannot appraise Communism as an ethical crisis in human history. How many are aware that Communism is materialistic in its outlook on life, i. e. that it assumes that action determines ideas? How many are conscious that virile Western thought holds that ideas determine action or that it is idealist in its outlook on life? But more than that, how many understand the foundation for a truly Christian view of life? The vacuum left in the mind of the majority of graduates of church related colleges on these topics makes them straw opponents for Communists.

Even more startling is the fact that many church related colleges have been responsible for encouraging the view of life advocated by Communism. They have extended themselves to make the Science Department the most outstanding in the school. Now Communism teaches that life should be organized on only such facts as one can observe with the use of his senses. Modern science adopts the same premise. Communism points up the consequence of letting the so-called scientific outlook dominate all of life. But that application need not be the result of a conscious decision. It comes naturally to a student who is permitted to immerse himself in science to the practical exclusion of all else.

All of this should not be understood as a plea to revamp the curriculum of church-related colleges in order that Communism may be battled with more success. Communism is the present-day threat which points up the failure of the ethical training offered in most church related colleges. Somehow the haunting answer to the question—Who is God?—must be pressed home to young minds.

FOR FIRST YEAR STUDENTS

It would be worthwhile to try a compulsory course in personal ethics for all first year college students. The purpose should not

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be one of indoctrination. The course could be based on the use of hypothetical cases that raise questions of personal ethics and would be submitted to classes for open-forum discussion. The instructor could test proposed answers with questions that would make Christian assumptions at one time and purely secular assumptions on others. This could be a year in which minds were opened up to the ethical challenges in human living without presenting conclusive answers. Every student should be encouraged to ask the why that lies behind any ethical decision. Classes should be pointed to a second year course in which the foundation for Christian answers to the ethical questions would be studied.

The second year students should be required to study the Bible itself as a book which carries God's Word to men and tells who He is. This would be no mere study of beautiful literature, interesting history or helpful intellectual concepts. This would be a matter of coming face to face with what God has said and continues to say to men about Himself. The character of God would become something more than a blur so that the ethical consequences of claimed fellowship with Him would become real. The pattern for all of life should be unfolded.

The importance of using the Bible itself instead of books about the Bible cannot receive too much emphasis. If Christian education is to initiate or give momentum to a haunting answer about the identity of God, then students should be schooled to use a source book which can continue to be a source book throughout life. Selected parts of the Old Testament should be studied for at least one semester to gain an understanding of the Hebrew concept of God and the manner in which that concept shaped all of Hebrew life. Macmurray in his book *The Clue to History* points out that human history shows most societies developing a civilization in which religion fails to share in the development. But says he: "The Hebrew culture of the Old Testament forms a remarkable exception to this general rule. It resembles other human societies in the religious form of its primitive tribal life. It differs from them because it develops an elaborate civilization and culture without breaking loose from the religious form in which it originates. This is only possible through a development of religion, and the inner history of the Hebrew people is the history of the development of

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religion. We can understand the meaning of this by noticing that primitive society is religious in form precisely because the elements of culture which represent the origins of art, science, morality, law and politics have no autonomy. They are contained in religion and remain aspects of it. The break with the religious form of consciousness which is almost universal, occurs when these aspects of social life or some of them, assert their autonomy, so that religion itself becomes one aspect of culture which is contrasted with others. What is characteristic of the Hebrew people is that it achieved a development to a high level of civilization without breaking up the aspects of social life into autonomous, contrasted and competing fields of interest and effort. Art and science, politics, law, mortality and philosophy, or rather what corresponds to these autonomous spheres of activity in other cultures, remain as in primitive society, aspects of religion. Religion, thus, never becomes a particular sphere of human activity, but remains the synthesis of all." It is this way of thinking and living life that the student should gain. For the most part the Old Testament will help to develop a critical attitude towards the society of which one is a part. One will gain an understanding of the uniqueness of the life view taught there and will step falteringly into the steady and sharp tension that comes from living as leaven, salt or light.

A second semester should be devoted to a study of parts of the New Testament record. One of the gospels, the Book of Acts and perhaps the Epistle to the Romans could be the subject matter for that period. But the study should consist of reading the record itself and gathering students in rather small classes or groups to discuss what the record says and what it means. The presuppositions as well as the implications of the record could be exposed by steady and open-minded searching that was guided by the instructor. You see, this is the book with which every consecrated Christian will spend a life-time of assimilation.

In the third year students could be offered a compulsory course in normal philosophy for want of a better term. The purpose of this course can be clarified by comparing the term "philosophy" with the term "theology". Philosophy covers very much the same area as does theology but the point of reference is different. Philosophy undertakes to make an orderly interpretation of the

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whole of human experience centering somewhere in time and on the horizontal plane. Theology undertakes to make an orderly interpretation of the whole of human experience included in time and eternity but centered in the Christian God. This third course then, would be a general study of philosophy and theology with the aim of showing the superiority of the latter in meeting the human need for an answer to the question: Who is God?

Social ethics should be a required course in the senior year at church related colleges. This course could be built around hypothetical cases that raised issues of social ethics to be considered in an open-forum in each class. By this time, students should have gained a substantial understanding of their personal answers to the question—Who is God? The implications of those answers should be drawn out as they bear on social relationships.

Only four courses have been listed for attention in the curriculum of the church-related college. It would be ideal if every course could be taught with basic Christian convictions. Whatever the material offered, the members of the ideal college faculty would emphasize that the motive with which knowledge is acquired and subsequently used is the supremely important consideration. This motive to be a Christian one must aim to more adequately express one's love for God and fellow-men. Without that motive the external results may be identical with those rooted in that motive for a time. But if it is allowed to slip away from the student he soon falls into the error of believing that a secular motive is just as sufficient as a Christian one. He concludes that it makes no difference who God is. But can a faculty be assembled that is adequate to accomplish this end in the entire curriculum?

It is submitted that it might be more realistic for the administration of church-related colleges to aim for a faculty that presented the thoroughly Christian impact in the four courses discussed. To make that impact the instructors in those four courses should be capable of analyzing life-views of other courses that compete with the Christian one. It would be preferable to have young people examine this competition for personal loyalty in the friendly atmosphere of the campus. An awareness of this competition would make a graduate more adequate to face life as it is after Commencement. And it would be no exaggeration to state that the cur-

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riculum in the large majority of church related colleges would be improved tremendously if the Christian emphasis were centered in one required course during each of the four years of training.

These reflections have carried specific suggestions for the strengthening of the curriculum of the church related college. The suggestions are mere implements of the supremely important purpose of education in such schools, i. e. to give a haunting answer to each student's question—Who is God?

* * * * *

COMMON-SENSE RULES

1. Assume the best and not the worst.
2. Give the other fellow the benefit of the doubt.
3. Allow for the accidental things which look bad but may not be.
4. Now and then put yourself into the other fellow's place.
5. Remember that all are fallible.
6. Daily take stock of the hatred corroding your own heart, and see if you cannot cast it out.
7. "As much as lieth in you live peaceably with all men."
8. If it doesn't lie in you, move, take a hard job, or pray. But don't live in a wrong atmosphere. Remember that the machine of your life is worth too much to be "done in" by friction.

—*Christian Leader.*

A Philosophy of Christian Education

BY GERRIT VANDER LUGT

IN THE realm of thought, the opposition is always indispensable. Walt Whitman put it best when he asked: "Have you learned lessons only of those who admired you, were tender to you, and who stood aside for you? Have you not learned great lessons of those who braced themselves against you, and disputed the passage with you?"

This essay is not a definitive but a tentative statement of the purpose of a Christian college. It must be tentative, for all men's insights are. It is, frankly, a speculative venture in which I ask you to share.

Of all the creatures, only man can be educated. He finds himself, as Pythagoras first pointed out, between God and "the other animals." As compared with God, he is ignorant and liable to error and death; as compared with the other animals, he is capable of learning. Learning is a self-conscious process, either potentially, as in very young children, or actually, as in fully matured human beings. The modification of animal behavior through artificially administered stimuli should not be called education, although it sometimes goes by that name. Education is the self-conscious modification of human behavior. In this sense, education should be coextensive with life.

The first attempts in the education of the individual should always be undertaken for the sole purpose of making him a self-conscious agent in the process. And that is never finished. For all education is a sloughing off of ignorance, or whatever we call that in man which prevents him from being what he would like to be and what he ought to be; and he never succeeds completely in sloughing off this ignorance. Education is never absolute but

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always relative to some further end not yet achieved but achievable. It is, therefore, a self-conscious modification of human behavior.

But if modification is to be an intelligent process leading somewhere, there must be a definite end in view. Man's distinctive nature with its corresponding excellence must always be clearly before our minds if we are not to distort its development by erroneous conceptions and practices of education.

What is Christian higher education? We use the phrase very frequently, but what does it mean? We often contrast it with secular education, but what is the difference?

The difference does not lie in the conjunction of Christian and education. So some people would interpret Christian education. In addition to the instruction in the liberal arts, there is, they maintain, some instruction in the Christian religion. Christianity then become another department alongside of science, philosophy, literature, art, history. A Christian college, accordingly, is one which has a Bible department in which it requires all students to take courses. In short, Christian education is "education plus."

Such a view is the peculiar bias of the intellectualist. All-round or liberal training requires knowledge of and familiarity with the concepts and practices of the Christian religion, but no one needs to *be* a Christian to take this sort of training. An atheist can expose himself to it even as I might expose myself to Buddhism or Christian Science. But the Christian religion always demands more of a person. It is, in the first place, not a philosophy or an intellectual discipline, but a faith. It speaks to the whole man—mind, heart, and will.

Nor is Christian education education plus some devotional exercises. For some people, the chief emphasis in Christian education falls upon worship and the creation of a devotional atmosphere. They think of the college in terms of an extended summer conference. Please do not misunderstand me. The work at our summer conferences is good and necessary, but its purpose is different from that which we seek to realize in college. The emphasis in summer conferences falls upon impressing young people in a certain way through a concentrated program among beautiful natural surroundings. Its purpose is more devotional than intellectual.

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Such a view as this is the bias of the emotionalist. Higher Christian education, accordingly, is characterized by an emphasis upon the necessity of chapel exercises, religious emphasis week, church attendance, private daily devotions, but no one needs to *be* a Christian to submit himself to these. Christian education is this, but it is more. It should be a deepening of the Christian faith on the emotional level through worship, both private and corporate. Worship is a necessity of man's nature, and if a person does not worship "the God and Father of our Lord Jesus Christ," he will worship a god of his own making, probably himself. True as all this is, however, it does not mean that a college exists chiefly for worship as a church does, for example. The deepening of the Christian faith on the emotional level should be a result of the grounding and deepening of the faith on the intellectual and of commitment on the conative level. Christian education in college should teach young people in whom and why they believe. There must not be Christian worship apart from Christian faith. Worship should never be a mere "plus"; it must proceed from saving faith.

Nor is Christian education education plus teaching young people certain Christian practices. There is a Christian way of behaving, a Christian ethic, and young people trained in our colleges should become familiar with Christian teaching regarding conduct and be persuaded to commit themselves to it. The chief emphasis for this view is upon a type of conduct, upon proper action, upon a molding of the will.

This view is the bias of the pragmatist, the man of action. To be sure, Christian higher education seeks to mold the will of students by the inculcation of Christian precepts and practices. The law to love God above all else and fellow men as oneself demands a distinctive type of conduct. Students, too, must "be transformed by the renewing of [their] minds that [they] may prove what is that good, and acceptable, and perfect will of God." (Romans 12) But Christian practice should never be divorced from Christian truth, from that living truth, the Christ of God, and from Christian worship. What a person basically *is* is more important than what he does. Not only must man's hand be prepared for work, but his head for wisdom and his heart for worship. These three belong together and should never be divorced.

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If we are to have such an education, however, there is a priority upon which it should rest. Christian education cannot be found in a hyphen, education plus instruction in the Christian religion, education plus devotion and worship, education plus Christian practices. *Christian education is the education of a Christian.* That is basic. Unless a student is a Christian to begin with, no education can be Christian. Christianity has always reference to persons. It is a transaction between a Person and a person. Faith, if it is Christian faith, means that a person has been set right with God, by God, and for God. A new relationship has been generated. The Christian is a person begotten of God through Jesus Christ.

Before there can be Christian education, there must be the "wheeling round" of the soul from darkness to light, from the perishing to the eternal, from sin and self to God as He has been revealed in Christ. The person educated must be traveling in another direction; otherwise, education, that is, instruction, even of Christian ideas and practices, will not be Christian education.

No education, not even "Christian education" (that is, the inculcation of Christian ideas, concepts, practices, doctrines) can accomplish the transformation of a person. The belief that it can is one of the idols of our generation. Education cannot save a person; salvation is of God through faith. Apart from such salvation, education and the extension of knowledge and the advance of the sciences are most dangerous and pernicious. Man's vaunted pride enhanced by education will misuse every good gift of God. Knowledge and science are good, provided they are the knowledge and the science of a person who is Christian. King Alfred said, "Power is good if he be good who has it." So it is with education. Education is good if he be good who has it.

We have talked of the secularization of education. That is a misnomer; we should say the secularization of persons. Education is not necessarily secular because the control of our schools and colleges has passed from the hands of the church into those of the state, or because formal religious instruction has been eliminated from the program and curriculum of public education. Education cannot make a person or a school or a nation Christian; only the

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Gospel of Jesus Christ can do that. We should not expect education to do what it cannot do.

Robert M. Hutchins, Chancellor of the University of Chicago, has well said, "The American people, in their own interest, require a moral regeneration. Hitler sprang from the materialism and paganism of our universities. In the long run, we can beat what Hitler stands for only by beating the materialism and paganism that produced him." How true! But education cannot do that. Educate a morally degenerate person, and he will be the more dangerous. Not education but only God can change him.

It will not be any good merely to bring the concept of God and moral and spiritual ideas back into our school system. Unless we bring them back in people, we will not succeed. Therefore, we must have teachers and administrators and trustees who are Christian and young people who, coming to our colleges from our Christian homes and churches, are already committed to Jesus Christ and for His sake seek an education in order that they may go back into society to render service in Christ's Kingdom.

I repeat, Christian education is education of a Christian. When we use the phrase "Christian education" in any other sense than the one defined, we are using it figuratively. By metonymy, we often use the phrase to indicate the means used to achieve the end, such as faculty, facilities, curriculum, in short, the *whole program*. But it does not require much familiarity with education to know that though a person is exposed to a program of education, nothing may happen in and to him. Education is essentially a molding, a forming, an enriching of a person; and while means are necessary to that end, the means should not be substituted for the end. A sailboat needs wind if it is to move, but the wind is only a means to motion. So it is in education. Education is something that happens in and to a person. It is a spiritual experience which should not be confused with the means to achieve it.

In all efforts in college, there should be a persistent emphasis upon the development of the individual student as a Christian. It is easy for most educators to become involved in educational machinery, in the wheels within the wheels. The aim they should all have consciously and clearly and continuously before their minds

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is the kind of person they would like to graduate from our Christian colleges into the life outside the colleges.

The kind of person they should have in mind, however, is not one who, full of good intentions and pious fluff, is easily satisfied with superficialities. In a very real sense, they should hope to make the student over, transform him, develop him from what he is into what he ought to be. Certainly the Christian faith does not preclude an adventure of mind and heart and will, a voyaging out from where and what the student is when he comes to the college into the infinite riches of God's revelation in Christ.

There is among Christian people altogether too much dogmatism with its inevitable conceit. There is too little consciousness of ignorance, too little humility in the face of an infinite God and an infinite world He has made. Christian education must ever be a voyage of discovery.

Such a voyage is not inconsistent with revelation and faith. Our colleges should never be "pious frauds," long on piety but short on discovery. Our colleges must be institutions of higher learning based on search in every broad phase of human endeavor. God, I believe, is still working in His world, lovingly trying to make known to man His unsearchable riches. Knowledge and the evangelical faith, therefore, are not opposites, mutually exclusive, but two sides of the one process of a Christian's growth in grace, which involves apprehension, appreciation, and commitment to the truth, the living truth which is Christ.

Objectively the essence of the Christian religion is the incarnation. "The Word became flesh and dwelt among us; and we beheld His glory, the glory of the only begotten Son of God." The creative personality we call God has disclosed, revealed, incarnated Himself in Christ as truth, goodness, and beauty. These values are not impersonal, abstract, bloodless entities, but the disclosure of God. God is the highest truth, the perfect goodness, the absolute beauty. In nature around us we discern these values incompletely and imperfectly. They are most completely and most perfectly embodied in Jesus Christ in whom the Eternal became flesh. All participation in the life of truth, of goodness, of beauty is communion with God. God discloses Himself to man, seeks to make Himself known, beckons man in love to enter into the higher life

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of Himself. And the search for and commitment to and participation in truth, goodness, and beauty, which is man's response to the solicitation of a personal God, is religion.

This conception rescues religion from emptiness; for too often religion is regarded as little more than a slightly emotional urge to be good in the conventional meaning of the term. The Christian religion is more than that. It is the power that redeems man's intellect from ignorance, his will from selfishness, his imagination from the tyranny of ugliness, his heart from sin. God's revelation rescues man from his littleness, his small self, his easy satisfactions, his complacency and smugness, his sin, and has the power to change man completely in the deeps and whole scope of his being. Only such a religion can change human life because it redeems life by constant renewal that comes from the indwelling operation of the Spirit of God.

But this conception also rescues education from an impersonal meaninglessness. Education as a means to participate in the social status quo or even as a preparation for tomorrow is a paltry thing. Education, if it is to have meaning, must be set in the larger perspective of God's revelation in Christ, who "is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is the head of the body, the church; He is the beginning, the first-born from the dead, that in everything He might be preëminent. For in Him all the fullness of God was pleased to dwell." (Colossians 1:15-19).

Educators have sometimes looked upon their work out of all relation to the larger purposes of God in history. When they look upon education solely as "vocational" preparation or as an induction into the life of citizenship or as a transmission of a cultural heritage or as a means to the improvement of man's natural estate and thus lift it out of the larger context of God's will for man, they rob it of meaning and significance and themselves of inspiration and hope. If they would have faith and confidence in themselves and in their work, they must have faith in God and His purposes. That is the ultimate context in which they must see

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education. Education is a means to an end, the end being that Christians "may be filled with the knowledge of His will in all wisdom and spiritual understanding; that [they] might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made [them] meet to be partakers of the inheritance of the saints in light." (Colossians 1:9-12).

St. Augustine said, you remember, that man was made for God and that he would be restless until he had found Him. We may paraphrase his remark by saying that man was made to participate ever more fully, completely, and wisely in truth, beauty, and goodness, and that he will be restless and unsatisfied and at war with himself until he self-consciously accepts the rich and intrinsically satisfying life God offers him freely in love. And the task of Christian educators is to assist in creating in the lives of young people who come to their colleges a hunger for the spiritual satisfactions provided in the revelation and self-disclosure of God.

GROWTH IN MIND

This means, I think, that they should motivate the student to develop himself in a three-fold direction, not separately but together as the growth of the whole person. First of all, there must be growth in mind. Christian education is an intellectual apprehension of the truth about man, the world, and God, and such an apprehension has both a form or method and content.

It is not only in science that method is important. Immanuel Kant discovered long ago that the progress of modern science is due to its method. But method is just as important in the other disciplines. An educated person not only *knows*, he should also *know how*. In the humanities, the arts, history, philosophy, and religion, there is a way of approaching, studying, assembling, organizing, and presenting facts. A college graduate should know how, in any given situation, to proceed to discover the facts, to relate and evaluate them, to follow their implications, to draw conclusions, and to express clearly and concisely the results of his procedure. A person who has taken 120 hours and cannot

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or does not know how to proceed in any given situation, be it in his profession or life generally, is hardly educated. To train him properly will require, under guidance, much more independent work on the part of the student than is now required of him. The student is too much the passive recipient and not sufficiently the active participant in the process of learning.

But Christian education also has a content, which consists of basic facts and ideas every graduate of a college should know as well as of those facts and ideas which belong to a specialized field of knowledge. There are fundamental human questions regarding the origin, nature, and destiny of man and of the world in which he lives, and regarding the nature and purpose of God as He has revealed Himself. No training in a student's specialty should deprive him of this inheritance which alone can give him vision, perspective, and a common background with other educated men.

The discovery and the transmission of facts, however, is not the whole duty of a college. All this information must be interpreted in the light of some unifying principle. Few colleges have done much in the way of interpretation. The result is that the students get all sorts of useful information about several sundry fields of knowledge but no conception of the whole. And so, instead of being enlightened, they are befuddled. Their minds may be filled with scraps of information picked up at random from different sources but not helped to digest all this into a system. Few students can give an intelligent answer to the fundamental problems of life. They may possess skill but not a point of view.

The liberal arts college of the Christian type is in a better position than non-Christian institutions to offer the student a synthesis of knowledge. It has a philosophy or point of view. But altogether too many of the teachers in Christian colleges have ignored or obscured it. If, however, they are to be teachers in Christian colleges and assist their students, they themselves should have an articulate philosophy, be able to discuss it intelligently and defend it persuasively, and develop its implications upon their own departments. The purpose of Christian education will never be realized if teachers permit the sundry pieces of information that they give to their students to make their own impression and suggest their own interpretation. Teachers in the several departments

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have, in addition to making clear and understandable the facts of their field of specialization, the duty of interpreting these facts as ingredients of the Christian world—and life-view. Knowledge is not knowledge until it is systematized. To this larger task of teaching, they must devote themselves in order that their students may be graduated not more befuddled than when they came but more enlightened.

There are, in my judgment, three systems of thought which have claimed, and still claim, man's acceptance: The classical system of Greece and Rome, the Christian, and, since the Renaissance, the modern, secular, humanist. In our Christian colleges, a student should not be shielded from the first and the third but be given the opportunity of living with each one of these. The basic question teachers must help him raise and find an answer to is this: From the point of view of each one of these systems, what is the conception of God, of man (his origin, nature, and destiny), and of the world (its origin, nature, and destiny).

How else can a student discover the truth of his Christian convictions? How else can beliefs become articulate? It is easy enough to set up an opponent of straw, but who desires victory in battle with such an opponent. If our colleges are to teach a student intellectual integrity and honesty, they must insist that he be able to defend his Christian position and to give grounds for his beliefs.

The task of such teaching belongs not only to teachers of Bible and philosophy, it belongs to each teacher in a Christian college. All of them should be concerned and competent to help students to an articulate philosophy of life. Unfortunately, too many are ill prepared for this task. They are intellectually immature and products of a system of education that has emphasized vocational competence at the expense of liberal training. But unless all of our teachers in our Christian colleges become experts not only in their specialty but also in the basic concepts of the Christian revelation as contrasted with those of the other systems, our students will never "attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that [they] may no longer be children, tossed to and fro and carried about with every wind

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of doctrine, by the cunning of men, by their craftiness in deceitful wiles." They "are to grow up in every way into Him who is the head, into Christ." (Ephesians 4:13-15).

GROWTH IN HEART

Secondly, there should be growth in heart. Truth is the goal of intelligence, and truth is the harmony of mind and fact, the correspondence of intelligence with the nature of our world. The mind, however, must discover truth, not manipulate it; and only a mind purified of sin and selfishness and self-centeredness can discover truth. And so man must worship as well as search. He must permit God to take possession of his heart so that truth and nothing but truth will motivate his mind.

I hope I am not leaving the impression that the search for truth and the desire for worship are two unrelated activities. Man's soul is one, and in it all his activities are related. The search for truth in the classroom and elsewhere should lead to worship. Too often our worship is ready-made like canned goods safely stored on shelves. It should not be so. If the mind of man functions as it should function, that is, creditably and discriminately, in trying to understand the world of which it is a part, it will apprehend something that awakens reverence and aspiration and that arouses in a person a desire to cooperate in the forward movement of God's purpose in the universe in which he lives. The source of vitality for both the search for truth and for prayer and worship is the same, for it is God who worketh in man both to understand and to pray. All worshipping languishes where intelligence is minimized; all prayer degenerates into a cheap formalism where knowledge is slighted. The way to revive worship is to inspire students to study their world (the "Real" or "what is knowable" or in Christian terminology, God's revelation) so critically and so hard that they will find there not just some cold facts and their interrelationships, but a living truth that arouses their sense of dependence, their reverence, their recognition of the Divine. Such an awakening will, in turn, inflame and inspire their mental powers for greater search. The separation of learning and worship is detrimental to both, but union saves the one from sterility, the other from vapidity. Unless they find God in the Classroom, they will

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not find Him in chapel, and unless they search for truth in chapel, they will not discover it in the classroom or laboratory.

We must, I think, admit upon critical evaluation of the situation that worship in our colleges is mostly considered by both the average teacher and the average student as an officious irrelevance. We have not succeeded in convincing the student that worship is the heart of the Christian religion. Our formal programs of worship are unrelated to the rest of life. There is often more worship in the classroom than in the chapel, because in the former, it results from intellectual pursuit. Nor have our churches succeeded in speaking to the deep needs and condition of the student, partly because often they show too little concern either for his intellectual or his ethical aspirations.

And yet, if "out of the heart are the issues of life," our students must be developed and trained in the devotional life. Education should not emancipate them from worship, but it should deepen and enrich their response to and their appreciation of the whole self-disclosure of God. The more they understand "the mystery hidden for ages and generations but now made manifest to His saints" (Col. 1:26), the more they should yield themselves in full surrender of praise and prayer.

GROWTH IN WILL

Thirdly, there must be growth in will. A student must grow in his commitment. We speak of the "call" that missionaries and ministers have, but a call should come to all Christian people. They should recognize that they are not their own. A higher power has reached down into their lives, commissioning them to an exalted task not only to apprehend the truth and to respond to it in worship, but to live the truth of the Gospel of Christ in every relationship of human life. Certainly a Christian college ought not to produce a group of selfish careerists or a group of cynical snobs, but people who see their lives as related to the life of God in Christ and for His sake seek to live their lives devotedly, creatively, sacrificially.

God purposed to create a world and make man in His own likeness and image that He might share His own glorious being with man. God created the world and man in love, by love, and for love.

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Man was to find his wellbeing in obeying and serving God. Man was made for God. But man thought He knew better. He did not like God's plan. He imagined he had a better plan, his own plan. Instead of serving the God who made him, man desired to serve himself. He refused to accept God's sovereign authority and substituted his own. Man wanted to be God. That was man's sin. He believed the Devil's lie—"Thou shalt be as God."

But God, being a God of love, would not let man perish in the hell he made for himself. He purposed to redeem him. He so loved the world, including man, that He sent His only begotten Son into the world to redeem him. God planned to have a kingdom, a church, a fellowship where He would be recognized as God, creator, redeemer, friend. He would establish that kingdom, not by fiat or force, but in and through the cooperation of men and women who had rebelled against Him.

God has a plan and purpose for the world, for He is the Lord of history, the Alpha and the Omega, the beginning and the end. He created the world and all things in it, including time, for His own glorious purpose. Nothing escapes His providence. All events are controlled by His purpose, and nothing in history is excluded from the Divine Domain. God initiates history; He will also consummate it.

In Christ, God is preparing a fellowship, a City whose builder and maker He is, whose principle will be not the self-centeredness and sin of man, but His holy love as manifested in Christ. All events and all happenings, all nations and all civilizations are but means to facilitate the growth and fruition of that Kingdom.

In order to establish that Kingdom, God is seeking consecrated helpers. Our students, if they are Christians, have heard God's call, but that is only the beginning of their service. More and more they must learn by the discipline of the Spirit to identify their wills with the will of God and to become part of God's plan and purpose. His sovereign will is absolute; everything else, relative and dependent. The Christian, the educated Christian, too, is saved to serve and to be co-laborer with God in the establishment of the Kingdom of Christ.

In his letter to the Colossians, Paul prays that his readers might be "filled with the knowledge of His will." He is not, after the

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manner of the Greeks or moderns, interested in knowledge for its own sake, a speculative knowledge, but in a knowledge that would manifest itself in right conduct and service. The teachers in our Christian colleges, too, should strive to fill their students with a "knowledge of His will," (for "knowledge is in order to goodness") preparing students for a whole-souled commitment to God's loving self-disclosure in Christ so that with the young Jesus they may "be about their Father's business."

In summary, then, Christian education means the growth of a Christian person from what he is into what God intends him to be in mind and heart and will: a growth that comes from the self-conscious appropriation of the self-giving of God in Christ, which consists in apprehending ever more fully God's total self-revelation in nature as well as in grace, in practicing daily the presence of God and rejoicing in His glorious manifestation, and in committing himself in all things to do the will of God and to walk worthy of His calling.

* * * * *

If you will add the letter p to luck you will have solved most of life's problems.

What is a Christian College?

(From June 24 to 27, twenty-two men, representatives of several Boards of Education, College Presidents and Faculty members, met at Green Lake, Wisconsin, under the auspices of the National Protestant Council on Higher Education, in a workshop on Educational Philosophy to discuss the above question. The President of the Council served as Director. As a result of the discussions, the following tentative statement was agreed upon.)

I—ITS OBJECTIVE

A Christian College is one which seeks to develop persons who have:

1. A comprehensive and authoritative body of knowledge based on the highest scholarship and integrated by an intelligent appreciation of, and commitment to, the Christian Gospel.
2. An awareness of the relevance of that Gospel to the problems of the modern world.
3. A character, oriented, integrated and undergirded by a vital Christian faith.
4. A Christian sense of vocation.
5. A Christian sense of values.
6. A loyalty to the Church of Christ.

II—ITS CURRICULUM

A—ORIENTATION . . .

1. Each College should have a program of orientation in the Freshman year which shall seek among other things:
 - a. To familiarize students with the Christian objectives of the school.
 - b. To make students aware of the wholeness of knowledge.
 - c. To make students aware of the college's program of integration.

B—PARTICULAR SUGGESTIONS . . .

1. To assure familiarity with a comprehensive and authoritative body of knowledge based on highest scholarship, it is important that each student acquire a general understanding of each of the

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main bodies of knowledge and their relatedness. To accomplish this purpose:

- a. The first two years should consist largely of required courses.
- b. There should be an active concern on the part of each member of the Faculty to relate in his teaching the area of his specialization both to the other areas of knowledge and to the achievement of the objectives of the college.
2. The college should offer a required course in the senior year which would seek to relate the various areas of learning to each other and to the Christian faith. This course should be taught by the ablest teachers. This is not to preclude other courses offered in the field of religion.

III—ITS ADMINISTRATION

1. The college administration should exercise care in the selection of students, faculty and operational staff in order to achieve its avowed Christian objectives.
2. The administration should keep before the faculty and staff these objectives through such methods as retreats, personal conferences, provision of literature, etc.

IV—CAMPUS CHRISTIAN ACTIVITIES

1. It is our conviction that participation in campus religious activities is a vital factor in the achievement of the basic purposes of a Christian college.
2. Typical examples of the aforementioned campus religious activities are the following:

A. *Denominational*:

1. Local church programs,
2. Denominational groups,
3. State and national conferences,
4. Personal counselling.

B. *Non-denominational*:

1. Worship programs:
 - a. Church services
 - b. Chapel services
 - c. Vesper services
 - d. Lenten services
 - e. Holy Week services
 - f. Thanksgiving services.

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2. Christian Emphasis Week
3. Social service programs
4. Social action
5. Intercollegiate conferences
6. World Student Service Fund
7. World Student Christian Federation
8. Y M C A
9. Y W C A
10. Student Volunteer Movement
11. Informal and formal dormitory discussion groups
12. Cell Groups
13. Study Groups
14. Counselling.

3. In order to extend the values of such activities to all students we suggest that the administrative officers of the college seek a suitable method of stimulating participation in such activities whether it be by personal counselling, additional faculty personnel, a point system of credit, or the establishment of a department or other agency for the coordination and integration of classroom and non-classroom activities.

4. We suggest that the Christian college seek to give faculty status to the supervisors of such activities and endeavor progressively to overcome the frequently existing cleavage between so-called curricular and extra-curricular projects.

5. In a truly Christian college all campus activities including athletics, social life, music and drama, the arts, debating, etc., should contribute directly or indirectly to the Christian objectives of the college.

6. The field work program of the college should be so organized as to give the students not only a variety of experiences in actual areas of human needs, tensions and conflicts, but also experiences which are seeking to deal with the problems in those areas. The field work program should also provide experiences in those movements which are concerned not only with immediate social service, but with long range social action and reconstruction.

The Death Kiss for the Private Institution of Higher Learning

BY LLOYD F. SUNDERMAN

THE FIFTH and last of the policy statements of *Higher Education of American Democracy*, prepared by the President's Commission on Higher Education, has, and is certain to give rise to much debate in educational circles. No contribution to the literature of education is impounded with more potential destruction for private institutions in America.

The report is full of frank and dichotomous statements which are laden with sufficient destruction to become the "death knell" for the majority of private institutions in this country. One wonders whether the lay public is sufficiently familiar with the naive, yet blandly stated admissions of the Commission which, if carried out, are certain to spell eventual destruction for all but few of our major non-taxed supported institutions.

The report is undemocratic. It is theoretically sound, but the suggested method of putting the theory to work is a travesty of its application. It gives unfair advantage to the state supported educational institutions.

The private schools from their earliest beginnings in America have pioneered higher education. To this group, the Commission now says: "shift for yourself, your limits of future effectiveness for the cause of education are rather clearly defined. Your optimum effectiveness has been reached. Work out your own future." It is stated that the private colleges of this country will receive no Federal support for free tuition. The Federal government recommends that during the thirteenth and fourteenth years, tuition shall be free in state-supported colleges and universities. The subsidization by the government to the exclusion of the private colleges

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means a *death kiss*. Federal and eventual state control of our institutions of higher learning is but around the corner, if the law-makers of this country allow the Federal government to go ahead with the proposals of the President's Commission.

The Report. Establishing the goals, equalizing individual opportunity, organizing future higher education, and staffing such institutions, are the subjects with which the first four reports are concerned. Any college administrator knows that finance and opportunity for growth are so co-mingled that any institution which has the former can write its own bill of particulars. No school whether state or private could support itself solely by fees. Adequate faculty and physical plant are impossible if fees are to be the source of revenue. Obviously, any program that proposes to subsidize one group at the expense of the other will certainly result in an atrophied and eventual emasculation of life for the unsupported group.

AGREEMENT

The writer is in hearty accord with many of the report's praiseworthy objectives, even to the extent of supporting the state supported institutions. Likewise, he violently protests the stated financial objectives of the same report which by implication propose to by-pass completely any financial consideration for the private schools. As curtailed finances could eventually starve an educational program, the exact reverse of direct support can become a policy determining factor.

Good ideas need not necessarily be democratic. They may be deleterious to the common weal. Nazism was beneficial to the group which derived its benefits. Private educational institutions in America developed in an environment of free enterprise. The private colleges from the beginnings of this nation have played and will continue to play a significant role in preparing thousands of well trained college men for the ranks of tomorrow's democracy. If the government wants to expand educational opportunity for all, why does she not give established institutions of higher learning the challenge? If funds are available for education, why not support existing schools to do the job? All that the private college

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is asking is that their share of distributable funds for expansion in higher education will be equal to that of all other apportionments for the state-supported institutions. If governmental support is demanded from the group represented by private enterprise, do they not have the right to share in government subsidy?

There is plenty evidence in our national life that whenever the government gains control over man's activities the latter is the loser. The bit of freedom which is lost is never regained in its entirety. Just as soon as the American public supinely allows its private institutions of higher learning to become financially discriminated against, just that soon, will American education be marching the road to totalitarianism, and institutional inertness. A Federal "pork-barrel" for national education means political controls. Politics means who gets what and how much! The cause of education is not best served in such a manner.

UN-DEMOCRATIC PROGRAM

Under the heading *A Program For Action* the first step set forth by the commission recommends that "public education through the fourteenth year of schooling be made available, tuition free, to all Americans able and willing to receive it, regardless of race, creed, color, sex, or economic and social status."

If, as the Commission states, the state-institutions shall get the support, then it is palpable that the implications of step one are obvious. What are the tuition dependent institutions going to do to offset the *free* tuition attractions of the state supported schools? If in a four-year school, the majority of the students are in the thirteenth and fourteenth years, then who will comprise the student body of the private schools for the same two years? Then too, the state or federally supported schools will be bolstered by fattened exchequers which will purchase stronger faculty and more adequate physical facilities. Is it not going to be that he who has the "best and the mostest" will be able to attract superior services in all branches of school administration?

Secondly, that the "fees in publicly controlled institutions be reduced." The Commission recommends that "fees for instruction beyond the fourteenth year be reduced to the level for the academic year 1938-39." In other words supplemented state-controlled school

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budgets should be adequate to do what the commission says, "that the publicly supported institutions maintain a fee beyond the fourteenth year adequate only to insure on the part of the student a sense of meaningful personal participation in the cost of his education." Also, that collegiate education in state schools may be and "it is recommended" that fees be adequate to the extent of only token fees for the entire four years. Does this spell eventual doom for the private schools? The elimination of economic inadequacies for the state schools for such a program certainly means "closed doors" for those who will of necessity have to exact a fee for each of the four years a student is in school.

Third. Immediate steps are to be taken to establish a national program of Federally financed scholarships and fellowships as a means of removing further the economic barrier and enabling our most competent and gifted youth to obtain for themselves and for society the maximum benefits to be gained from higher education. Another admirable program which suggests a continuing undergraduate scholarship program of \$120,000,000 in 1948-49 and continuing each year for "five years in an amount sufficient to provide scholarships for 20 per cent of the non-veteran undergraduate enrollment. Also it further recommends a graduate student scholarship program in sufficient amount to provide 10,000 grants of \$1,500 each in 1948-49, 20,000 in 1949-50, and 30,000 in 1950-51 and 1952-53. At the latter date it is recommended that a reexamination be made of this program with a view to enlarging it. The 20 per cent assistance would amount to assistance for some 300,000 students; this in addition to the 10,000 fellowships. Read between the lines and see what this would mean. It would be possible for the student to get his financial support in whatever government form it would take and then he would be free to choose where he intended to go to school. Now, would it not be wise for him to attend state institutions where there would only be a tuition fee which would be "adequate only to insure on the part of the student a sense of meaningful personal participation in the cost of his education?" Whatever he would save by finding the institution of lowest fee, he would be able to retain for subsistence. The high tuition fee of the private institution would not intrigue these people.

Fourth. Federal aid for the current operating costs of higher

education should be provided, beginning with an appropriation of \$53,000,000 in 1948-49, and increasing annually by \$53,000,000 through 1952-53, for the purpose of assisting the States in maintaining and expanding publicly controlled institutions of higher education in accordance with the program recommended by this Commission.

If, as the Commission recommends, the potential program is to cost \$2,587 million by 1960, and none of these monies are to be spent for expanded operating costs for private colleges, then it is obvious that the state supported institutions will be able to offer instructional materials, laboratory equipment, faculty personnel and staff assistants far superior in quantity and quality to those under private enterprise subsistence. State and government subsidization of education will guarantee an elaborateness of offerings regardless of character far in excess of that which would be dreamed of by the average private institution of higher learning.

Fifth. What is apropos of the discussion of operating costs, the government is asked to "aid for capital outlay an annual appropriation of \$216,000,000, beginning with the fiscal year 1948-49 and continuing through 1952-53." All this for meeting the needs of adequate physical facilities for instruction in institutions under public control.

Sixth. The last recommendation for consideration is that the Adult Education Program be extended and expanded. Much expansion in the area of adult education would come through the benefits of the support which the Federal Government would give if the report were favorably acted upon by Congress.

With the blessing of the United States Government and financial support in large sums, plus state support, what will happen to the host of church supported schools in this country? They have been courageously carrying on the maintenance of their institutions. The Government saw fit to call upon them for educational programs during our preparation for World War II! At that time the Government saw fit to subsidize educational programs irrespective of whether they were private or state-supported institutions.

The writer is in whole hearted sympathy with any governmental program which would equalize educational opportunity, irrespective of race, creed, et al. He does insist that all duly recognized edu-

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tional institutions of higher learning should receive their pro rata financial share of monies to be spent by the government. In business,—and education is that,—no non-governmental supported school can withstand the competition of a state and/or governmentally subsidized institution.

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Men have to be clean on the inside before they are safe to associate with on the outside.